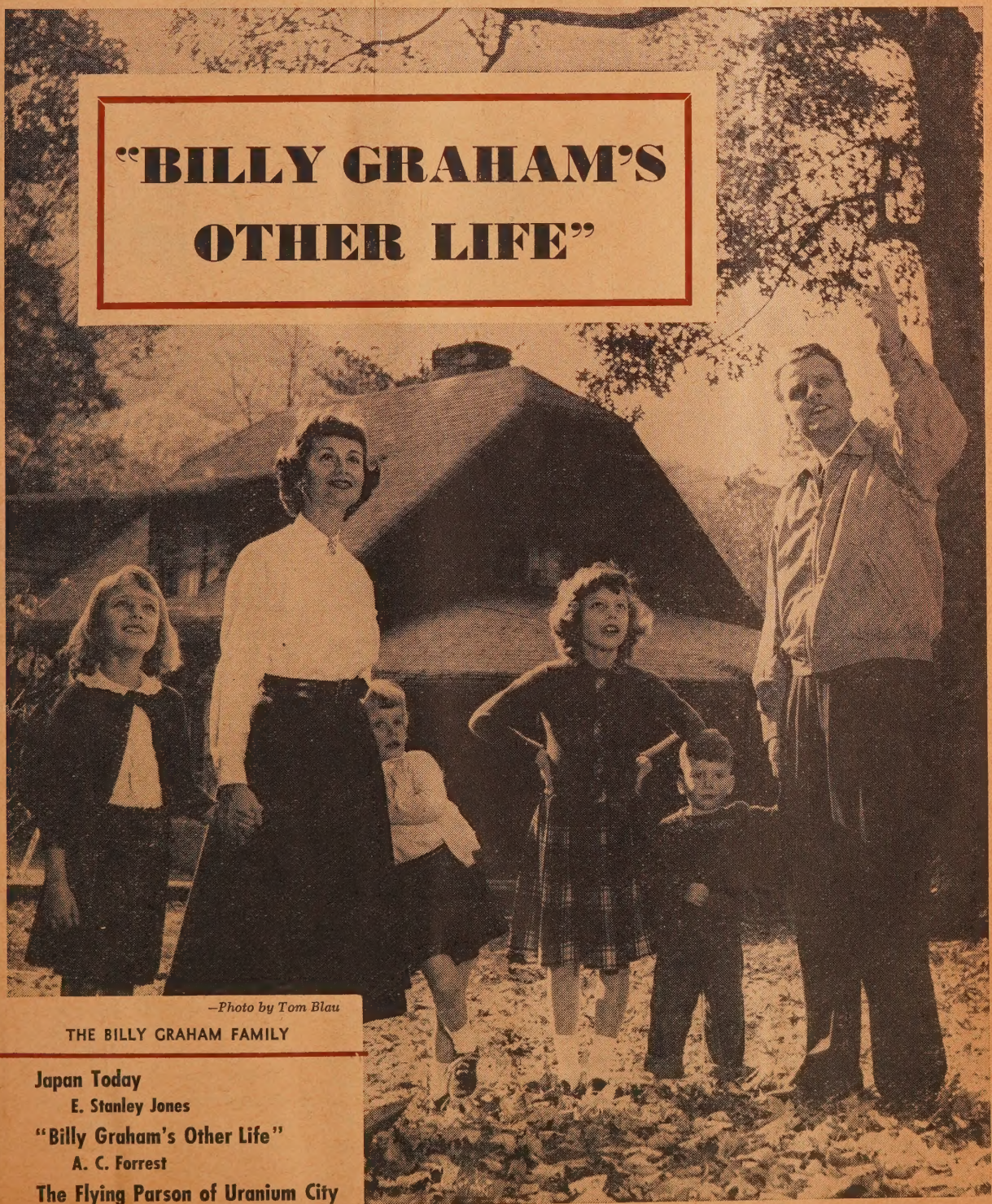
THE UNITED CHURCH

OBSERVER

PACIFIC SCHOOL OF RELIGION

"BILLY GRAHAM'S OTHER LIFE"



—*Photo by Tom Blau*

THE BILLY GRAHAM FAMILY

Japan Today
E. Stanley Jones

"Billy Graham's Other Life"
A. C. Forrest

The Flying Parson of Uranium City

Letters

An Intelligent Liberal?

Dear Sir: In a recent "Letter" of eulogy entitled "Dr. Gifford and Seekers" the writer, Dr. Henry Mick of Windsor, writes "The second suggestion that I would offer is that the same General Council appoint Dr. Gifford as the head of a commission of the best informed ministers in our Church to write for us a Statement of Faith in harmony with the larger revelation of God as now perceived. The whole Church should bear in mind that Liberalism will never be dead while intelligent people are alive."

I, as a reader of THE OBSERVER would be very happy if Dr. Mick would elucidate on these statements a little. Does Dr. Mick mean that there is any larger or greater revelation of God than that which has been given us in Jesus Christ? Is Dr. Mick implying that it is intelligent to be a "Liberal"? I would like to know what Dr. Mick's interpretation of a "Liberal" theologian is?

I will appreciate some sort of answer to the above questions, for I feel that the reading public deserve to have clarification of some of the statements made in our religious periodicals.

Tillsonburg, Ont. J. H. Hazlett.

It Is Regrettable

Dear Sir: It seems to the writer rather regrettable that the first page of the new *Adult Class Quarterly* should start us off with a half-truth. The statement is true and challenging and admirable—and the writer endorses and emphasizes it as far as it goes, but it is not quite the *whole* truth.

It reads: "Canada's well being . . . destiny and . . . influence for good in the world depend not on her natural resources nor her industrial enterprise but upon the quality and sincerity of the worship that Canadians offer to God. . . ."

Important and essential as worship is, it is not the whole of life or of religion. Already too many people act as if worship is the terminus of religion instead of an essential filling station on the way. After all, our world and our Canada and our individual lives are not saved by worship, but by God and the outgoings and dynamics of His Grace. Worship is just the essential *connection* that links us to God and to His power for bringing to pass the spiritual, moral and physical salvation of his family which He loves and values. Worship falls far short of its objective if it *ends* with worship.

Someone has said that there are two ways that people try to get rid of Jesus and His demands upon them: first, by crucifying Him, and second by worshipping Him. The speaker believed in the need and importance of worship but condemned the attitude of many people in believing that when they have worshipped Jesus they have met all his demands.

A woman speaker was introduced as "a woman of great faith." She humbly replied: "No, I am a woman of a little faith in a great God."

That this is the sort of worship that the prophets urged is shown in the third verse of the first lesson of the *Quarterly* (Jer. 22: 3): "Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and . . . do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." That surely is the permanent message of the ancient prophet, true for all time, and should be our Churches' message to Canada, "to determine her destiny."

Carleton, P.E.I. J. W. Howe.

"Now I KNOW we should have called an older man."

What the Mirror Shows

Dear Sir: I've been reading replies to "The Church and Truth" and would like to state my views if I may. I have lived in quite a number of different communities and do not speak of one Church or one minister.

Actually I abhor what Copernicus suggests as blasphemy, but at the same time I think it is as if a mirror were held in front of the United Church to show it in a pitiable state, which is more prevalent than we would want to admit.

What Copernicus suggests is the same as when a Church Y.P.'s organization asked a minister to speak to them—to speak on anything but religion. Bible talks on religion made them uncomfortable and bored — when it should have made them happy—gave them inspiration and leadership. They wanted a group for the purpose of having fun only. . . . The freedom of the United Church in letting its members develop spiritually within themselves is a wonderful thing, but it puts the Church, its ministers and membership in more danger than more strict denominations. Our informality can be our undoing if we lose our sincerity and devotion to Christ.

Pray God that more of our ministers (first, for they must lead the sheep) and our members may put the question of "What would Jesus say"? to themselves before writing sermons, and "What would Jesus do"? before everything we do. Jesus chose the harder way, searched out those who were sick, socially despised, hungry, unclothed — the lost sheep. He didn't choose the easy way, didn't search out the socially acceptable only, those who were well clothed, fed, and well in health.

Unless there is an awakening and a change, definite and true, Copernicus' views will be even more prevalent. Our Church —Christ's Church is in danger — maybe you are meant to help make a change.

Marion E. Lawrence.

R. R. 1, Milton, Ont.

THE UNITED CHURCH

OBSERVER

NOW . . . More Than Ever Before

your congregation should be enrolled in

THE EVERY FAMILY PLAN

Why?

Congregations already enrolled report:

- INCREASED ATTENDANCE
- MORE PEOPLE GIVING MORE
- NEW MEMBERS
- ADDITIONAL VOLUNTARY WORKERS

You will wish to know about the Four-Year National Evangelistic Campaign. An informed Church will be a responsive Church.

Purpose

To report to families of the United Church about our Christian work at home and abroad.

To feature Men's organizations, Women's Societies and Associations, the various Christian Education Groups.

To widen the Outreach of the Church. A Sunday School teacher may teach a class of ten or twelve. A minister may preach to congregations of fifty to one thousand. The Editor of The OBSERVER has a possible readership of half a million persons every two weeks.

Circulation

JANUARY, 1953	45,000
JUNE, 1955	155,000

A Net Gain of 110,000 — 1,470 congregations out of 6,300 have already enrolled.

Cost

Through enrollment by congregation the subscription rate is one dollar per year under the Every Family Plan—less than two cents a week.

Many congregations budget the total amount and pay for all subscriptions out of general revenue.

Individual subscriptions remain at the regular two-dollar rate.

For information write to:

The OBSERVER Every Family Plan

299 Queen Street West, Toronto 2-B, Canada

Sample copies of The OBSERVER and promotional materials for The Every Family Plan will be sent free of charge upon request.

C. H. DICKINSON, *Book Steward*

W. J. BRADSHAW, *Advertising and Circulation Manager*

A. C. FORREST, *Editor*

Editorial

Billy Graham's Canadian Crusade

WE are a bit sorry that United Church people in the Toronto area have not been given more clear leadership in respect to Billy Graham's first Crusade in Canada. The rank and file membership seems to be enthusiastic, and several individual ministers like Crossley Hunter and T. W. Hazlewood have important positions in the campaign organization.

The official bodies which might have been expected to endorse the meetings have been rather silent. The Board of Evangelism and Social Service, which can almost always be counted on to give the pros and cons of an important matter, officially left such endorsation to the Conference or Presbyteries where such crusades are held. For those who wonder why the Board so strongly supports the Templeton missions and is quiet about Graham, it should be pointed out that Charlie Templeton's preaching missions in Canada are sponsored by the United Church. Billy Graham is not sponsored by any denomination but by a very representative inter-denominational committee.

At the same time this is the year the United Church is launching its great national evangelistic mission. Is not full and hearty participation in the Billy Graham Toronto Crusade, a way to forward the march of the N.E.M.?

We suspect that the reason there hasn't been clear-cut leadership is that United Church people are uncertain. They do not like to whisper a word of criticism of the great evangelist and his work. For he has convinced us he is a sincere and godly man, earnestly seeking to be used as effectively as possible in the work to which he has been called at a critical time.

But many United Church people have their reservations. They cannot accept Graham's literalism fully; they are afraid that his emphasis on the wrath of God rather than on the love of Christ may, for some, distort the Gospel. They are worried that the counselling in the after-meetings may be negative, and that young converts will suspect the Christianity which has not the Graham emphasis.

For most United Church people there is no longer any battle between the scientist and the theologian. We can send our young people to University and tell them all knowledge is their field and not worry that any new scientific knowledge will undermine true faith.

The battle between religion and science is over for us, and both were the winners. But we might fear that an uncritical acceptance of Billy Graham's literalism might turn the calendar back many years.

The great evangelist repeats over and over again the phrase, "The Bible says." And he hammers away at the basic Biblical truths. But the Bible says many things in addition to what Graham emphasizes. Some of them are found in Amos, and some in the Gospels. It says things about war and peace, and economic justice. If we expound the scriptures honestly and carefully we may find that they say something to us about relations between whites and negroes in North Carolina—or in Halifax, or Toronto.

In the United Church we have been taught that the Bible is relevant to every department of life — social, political, economic, and personal. And we will not sacrifice that truth for the sake of successful techniques in mass evangelism.

In recent years the United Church has become very sensitive about its way of worship. We believe that we should offer only the very best in worship of Almighty God. There is a danger that there will be those who will think that Billy Graham's meetings in the Coliseum are patterns of public worship. They're not. They're evangelistic meetings.

Already it has been found that some of the young converts who remain for counselling are warned against matters of smoking and picture-show going. Billy Graham and his team will repudiate such negative methods of dealing with a person hungering after the love of God. But it does happen.

Having said these things, we hope in objective and sympathetic criticism, and explanation of why some of our people are hesitant in giving full support, we go on to say that Billy Graham is only one man, and he is an evangelist, a great evangelist. The Church needs its pastors and teachers and evangelists. He can't do everything, and make every emphasis. He does exceptionally well the task to which he feels he has been called by God.

He has been gracious and friendly in his co-operation with the Churches. He is used to bring troubled folk to an hour of decision, and then he sends them back to their Churches to work, and worship, pray and study. He seeks to be a specialist, true to his own deep convictions. He apparently doesn't feel that it is necessary to apply his Gospel to some of those contemporary social, political, racial, and international affairs, that we feel is the prophet's field.

It is possible that the great response to his preaching is partly a reaction to too much preaching on such matters.

The United Church is a very broad Church. We can do with help from a great many men of God with their different emphases. While we reserve our right to our own critical judgment, as all great men have to be judged by their times, we feel he should be given our warm support. We should invite his brotherly criticism, and his help. We should pray for the success of his crusade, attend his meetings, and thank God that his voice is being heard summoning men and women in this age to make their stand for Jesus Christ.

THE UNITED CHURCH
OBSERVER

SEPTEMBER 15, 1955

5

ıblished under authority of The General Council by The United Church Publishing House, 299 Queen St W., Toronto

Editor:
A. C. FORREST

News Editor:
MARJORIE MACDONALD

Editorial Assistant:
MARY C. DALY

Circulation and Advertising Manager:
WM. J. BRADSHAW

Issued Twice Each Month—the First and Fifteenth

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

ıuthorized as second class mail, Post Office Dept., Ottawa.

Old Series, Vol. 125, No. 21 New Series, Vol. 17, No. 14

contents

Page

ıetters and Cartoon - - - - 2
ditorials - - - - - - - 4
Devotions—Peter Gordon White - - 6
apan To-day
by E. Stanley Jones - - - - 7
"Billy Graham's Other Life"
by A. C. Forrest - - - 8, 9, 24
The Flying Parson of Uranium City - 10, 11
The Ecumenical Growing-Point
by J. A. Davidson - - - - 12
The Family Page - - - - - 13
What the United Church Teaches - - 15
Report and Opinion - - - - 16, 17
Book Reviews - - - - - 18, 19
Question Box - - - - - - 20
News - - - - - - 21-29

In a Harvest Field

IN THE NEXT ISSUE

Thanksgiving Day

"The Vigour of Saskatchewan Religion"

Observations

ONE OF THE FUNNIEST THINGS we have heard about recently was in a story by the Rev. Frank S. Morley, of Grace Presbyterian Church, Calgary. Seems, according to *The Presbyterian Record,* that Mr. Morley had a guest in his pulpit one morning, so he took time out during the sermon to visit the Church School departments meeting at that time. Looking out the window he was astonished to see rows of cars with fathers waiting for their offspring to come out to get a ride home. Mr. Morley went out, and having been denied the pleasure of shaking their hands at the church door, he shook hands with them in their autos.

We were just thinking we would be happy to supply a pulpit some morning for any minister who will do the same, in exchange for a story and suitable pictures depicting the surprised dads, caught playing hookey from morning worship.

* * * *

● BUMPED INTO KEITH McMILLAN of Owen Sound the other day. He had some ideas how we could improve THE OBSERVER, . . . unusual fellow. . . We have always admired Keith, especially since he introduced the Every Family Plan into his fine Division St. Church. Now we like him even better, for he says that whenever he makes a call almost always he finds that someone makes a comment about something he's read in THE OBSERVER.

* * * *

● WE HAD THE PRIVILEGE recently of preaching at the 100th anniversary services of the Eden Church School, Cambray Charge, Lindsay Presbytery. Anniversary there is such a big thing they had both services outdoors, half in the large shed, half out. An interesting thing about Eden is the beautiful well-kept cemetery which has come to be the burying ground for a great area round about. One thing which impressed us was that the Church School has entered the Every Family Plan for the community.

* * * *

● WE ARE VERY PLEASED to print a picture in this issue of our new assistant, Mr. Ernest Homewood. Ernie has been a good friend of the editor for quite a few of his 31 years. We think he is particularly qualified for work on THE OBSERVER because he combines skill and experience in the field of journalism with a real Christian conviction and character. Already we are beginning to find that the desk work on this job is going to keep us confined to the office a great deal, and Miss Macdonald is pretty well indispensable here. So even though Ernie's very lovely wife may not appreciate it as much as we do, we are going to have him out gathering up some good stories and pictures for THE OBSERVER. Sometimes when we feel like doing some travelling, he's going to have to sit inside and dream up ideas, and rewrite copy, and generally keep his nose to the typewriter.

He's going to take on some of Miss Macdonald's work, too, so that her good creative talents may be used more; right away she is taking over as our Book editor, and will be in charge of our reviews from now on.

* * * *

● WHEN WE FIRST CAME into THE OBSERVER office we asked Miss Macdonald if she knew of some good woman writer. Quick like a flash she said "Mrs. Shilton." So we searched the back files and discovered an old piece or two which we liked. We wrote her a quick note to see if she wouldn't do some more things for us, maybe a regular column, or some book reviews; religious life in the United Church from a woman's point of view.

So one day she got a baby sitter for the four children and came into town when her husband was visiting the hospital, or going to the library, or listening to a lecture, or one of those other excuses that preachers within a hundred miles of a big city find, to visit the metropolis occasionally.

We liked her as well as her writing. And when she sent in a few columns later on, we pushed all the letters about pension funds, corner-stone laying, and who poured tea, aside, to enjoy a few moments.

Jean is a graduate of the University of Saskatchewan.

Devotions By PETER GORDON WHITE

"Two Stout Monks"

THE art of getting along with people is one of the most delicate. If you think it can be rough in the machine shop, remember that the monastics found human relationships one of their major concerns, too. Here's an excerpt from the Rule of St. Benedict (A.D. 480-543):

"If any pilgrim monk comes from distant parts, with wish as a guest to dwell within the monastery, and will be content with the customs which he finds in the place, and do not perchance with his lavishness disturb the monastery, but is simple content with what he finds, he shall be received for as long a time as he desires.

"If, indeed, he find fault with anything, or expose it, reasonably, and with the humility of charity, the Abbot shall discuss it prudently, lest perchance God had sent him for this very thing.

"But, if he have been found gossipy and contumacious in the time of his sojourn as guest, not only ought he not to be joined to the body of the monastery, but also it shall be said to him, honestly, that he must depart. If he does not go, let two stout monks, in the name of God, explain the matter to him."

You Gave to Me

Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." *(Matthew 25: 34-40)*

We Must Minister

The Christian Church exists primarily for those who are not in it, which is to say that our chief aim is missionary. The first meaning of baptism for us is that we are cared for, but its second meaning is that we are called to care for others; first we are ministered unto, but finally we must minister.

How easy it is, however, for us to think of the Church as existing primarily for those who are already in; how easy it is for us to be concerned for our parish's success, prestige, and adornment, and to forget those to whom we are sent. We may be so forgetful of our mission as to resent any reminders of our responsibility to those outside it, and to resent, also, their intrusion into our fellowship when they appear as a result of others' invitations.

On the contrary, the Christian's mark of maturity is his readiness to seek out and care for or minister. All of us having been baptized are ministers of Christ, both laity and clergy. *Reuel Howe*

Juniata

A noted colonial Quaker preacher named Stephen Grellet had always felt constrained to penetrate the Pennsylvania forest to a remote point called Juniata. When he reached the logging camps there after hard travel he found them deserted, the fires cold.

In the empty mess hall, Grellet carried out his intention. He preached and prayed, then left, strangely satisfied that he had served God in Juniata.

Years later, in London, a stranger came to Stephen Grellet and expressed gratitude for his conversion. Grellet did not remember him, and was troubled until the man explained, "You have never seen me before. I came back to the Juniata logging camp for some abandoned tools and heard your voice. From the outside I listened, then moved away. Later, the force of your message, and the example of your steadfastness influenced my life for Christ."

Prayer

Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy. (1 Corinthians 14: 1)

FATHER of mercies, through the truth that comes by the Lord Jesus Christ, I see how I miss the target daily; through the grace that comes by the Lord Jesus Christ, I do humbly confess my faults, and repent before thee.

So often I stand facing the wrong way, misdirecting my energies, gambling my talents—thy talents—in hope of chance gain, where I could be investing in life's sureties. My desires have been for gifts that men could give and machines could make and my own hands accumulate.

Lord, have mercy on the poor, and to my impoverished existence grant an awakening to that one best gift, which is love, that I may stand for something here, showing forth thy praise, living prophetically.

Through Jesus Christ. Amen.

Life's Little Stage

So teach us to number our days, that we may get us an heart of wisdom.
—Psalm 90: 12

I HEARD the other day a very solemn preachment on the brevity of life, and somehow it did not impress me very much at all. As a matter of fact such pious homilies on the shortness of our earthly existence are more likely to annoy some people than they are to put them in a specially spiritual frame of mind. Of course life is short; we know all about that, so what is the use talking about it. And are we sure that a mere lengthening of it would improve it very greatly? Suppose a thousand years was set as the limit of life instead of three score years and ten, would the joy and satisfaction of life be thereby multiplied by more than ten? I very much doubt if they would. It may be that the spur and impulse that the thought of its brevity gives us, more than makes good the want of all those years. At any rate shedding any tears over the fact of the briefness of life is the emptiest folly we can be guilty of. The fact that life is short and fleeting should only stir us up to the task of filling it fuller of zest, and earnestness, of gladness of heart, and unselfishness of service. The only way to make up on the shortness of life is by adding to its quality. Joy and goodness cannot be measured by days, neither can any of the things that are most worthwhile be reckoned up by the clock.

"Living to One Hundred"

THE work never gets all done up. The new day brings its troop of new duties. We can never sit down and feel that all the burdens have fallen from us. Sometimes we get tired of that, but there is quite another side to the matter. If the work never all gets past us, neither do the opportunities; if there are new duties every day so are there new hopes and new ambitions. Or at least there ought to be. There is no reason in the world why a man should not keep on doing new things, attacking new propositions, dreaming new dreams, right up till he is one hundred years old at least. Most of us would easily live that long if we filled up every day with the elixir of something new and fresh and stimulating. But we so easily let ourselves get dull and self-centred and unambitious, and settle down as if there were no fresh opportunities left. But there are, many of them.

W. B. Creighton.

THE UNITED CHURCH
OBSERVER
SEPTEMBER 15, 1955

JAPAN TODAY

Her people want something. Where are they going? Towards what?

The country is in the hour of its Great Decision

Will Japan go Communist or Christian?

By E. STANLEY JONES*

WHETHER the post-war interest in Christianity on the part of Japan is a passing phase or a more or less permanent phenomenon is of the greatest importance to the Christian world. For the Japanese people are a very dynamic people and will go far. They have made a marvellous recovery, showing great resilience of spirit, and are on the way. But where are they going? Toward what?

Alongside of Japan is China, and behind China is Russia, and they have both gone Communist. Will Japan be pushed into that orbit by the very pressure of economic and social and political survival?

But suppose Japan should go Christian and should choose democracy as the expression of that faith! Then she may be the leader into a new East when the period of disillusionment with Communism may set in.

It is on that assumption we must act, and set our sails of action and attitude accordingly. But will it be only wishful thinking? Or is there solid basis for that attitude?

I am convinced that there is a solid basis for that attitude of faith and confidence. I have gone to Japan every other year since 1949. I have gone not as a visitor to enquire from local people about currents and trends, but to step amid those currents and trends as an evangelist, to feel them at first hand. Each time I began my series I have been "oriented" by the leading Christians of Japan. For a full day they have brought me up to date on the situation. But these conclusions are not the echo of theirs—they are my own.

My series was under the sponsorship and the arrangement of the National Christian Council. The best interpreter in Japan, Dr. S. Yasumura, was at my disposal for the fourth time.

When I went to Japan two years ago I was warned that since the Occupation had been lifted, this post-war interest in Christianity would probably fade out, for it was founded on a morbid interest in the religion of the conquerors. I was prepared for that to happen. It didn't. Our crowds were larger than two years before, and the response in the decision cards was greater. Two years before that we had 24,000 sign the decision cards for immediate or deferred baptism. This time there were 31,000.

Evidently the post-war interest in Christianity had survived the lifting of the Occupation and was, therefore, not based on it.

Rev. E. Stanley Jones.

When I went this year—February-April—I was again warned that the criticism of America in regard to the H-Bomb, rearmament, and the influence of the American bases in Japan, were turning their edge against Christianity and the going would be tough. I was prepared for it. In each of the last two visits I went to approximately 73 cities in three months, covering the whole of the Islands.

This time there was some falling away on the part of the students. But this was made up by the middle-aged people who had gone through the war and had scars on their souls and bodies. Where the preparation was the same, the attendance was about the same, and the results in the decision cards were about the same. But this time the signing was more discriminating and more hesitant, and because of this the quality was better. There was no reason now why they should come to hear me as an American, for the honeymoon period was over. In fact it was in spite of, rather than on account of. Though we went to fewer schools than two years ago, yet the total number of decision cards was approximately 24,000.

What did this mean? If it meant anything it pointed to the fact that this post-war interest in Christianity had survived both the lifting of the Occupation and the criticism of America. Then it was founded on something deeper—the necessity on the part of Japan of finding a new faith. The old way of life had broken down. The military had taught the people that they were a divine people, with a divine emperor, and therefore they had a divine destiny to rule. That whole philosophy of life went down in blood and ruin. It left a vacuum. Into that vacuum are moving all sorts of things to take over

(*Continued on page* 14)

**Rev. E. Stanley Jones, missionary statesman, traveller, inventor, and conductor of the popular Ashram type of Conference in America.*

- Everybody Knows Him
- On the Platform
- Over TV and Radio

BUT

- Here is the Story of

Billy Graham's Other Life

Photos by Tom Blau

Home comes first to Ruth Graham.

By A. C. FORREST

IN the quiet little village of Montreat, North Carolina, at the foot of the Blue Ridge Mountains, there is a now famous eight-roomed stone cottage where Ruth Graham and her children live. There between evangelistic crusades, Billy Graham becomes plain Bill and lives another life.

He likes to sit with his feet on the veranda railing and rest and read his Bible, play chess occasionally with his wife, and rock in an ancient hickory chair, and tell fairy tales, and Bible stories to his youngsters.

Across the street the in-laws live. Dr. and Mrs. Nelson Bell, who spent 25 years as medical missionaries in China (Dr. Bell now practices in Asheville) help Ruth and the grandchildren live a quiet and as near to possible normal life.

When he is home, Billy wanders up to the village occasionally and talks with the neighbours, for five hundred people live in Montreat. And while he is away, Ruth tries to bring up their children like other kids. And sometimes it is difficult, and like other mothers she prays about it; twice a day she prays with them.

And Sunday nights while millions listen for Billy Graham's voice on the radio, she waits till after the broadcast to listen to Bill, when he speaks just to her. And while you and I can't find the number at Montreat, for it has to be kept a secret now, wherever the evangelist is, he phones home to talk to his wife.

Ruth Graham doesn't like the spotlight.

Ruth Graham was born in China, and she was studying to return as a missionary herself when she met Bill Graham. He was a student at the time at Wheaton College, working his way through by having a part-time job with a furniture removals company. She admits now that when he asked her to go out with him it was, for her, love at the first date. And when he asked her to marry him she was torn between her desire to answer two calls, one to China and one to be the wife of a young Baptist preacher.

It may seem strange that it was the gift from a parishioner of their tiny 85 member village Church in West Springs, Illinois, that helped to turn the tide of Bill and Ruth's young life. He had been ill with the mumps; his salary was small, and the Church budget was strained. But the member felt he needed a holiday and gave him a cheque for $100 on condition that it be spent in Florida. Off the couple went for sun and salt water and rest, and a cheap room in a modest hotel.

There Billy Graham sometimes appeared to neglect his wife a little, as like other preachers before and since, he spent hours and hours talking shop with a fellow alumnus of Wheaton, the Rev. Torrey Johnson, who was having a holiday, too. Mr. Johnson had a short time before asked Billy to substitute for his regular broadcast. The letters had poured in, and Johnson knew that here was a man with a message and a special appeal over the air.

The result of those long talks was the founding of "Youth for Christ" and the turning of the direction of the Grahams' life. Ruth and Billy talked over plans for his life and work. They were both convinced that he should be an evangelist.

They moved in with Ruth's parents temporarily. Their last evening as a minister and his wife in a village Church will not be forgotten by the Grahams. The young pastor's wife had to make up her mind, too. It meant letting her man go to the long weeks of travel. Though it meant long months of separation and lonely nights and days for them both, it seemed

e a call from God to the work of nning souls for Jesus Christ.

Billy says of it now. "That evening was time to be thankful and to be humble. ; I contemplated the world I felt so adequate. I felt as though the world ere on fire, and I had only one small icket of water to pour on the flames . . but pour it I would with all my rength."

Although Montreat is a real retreat for iem ("I hope we will never live anywhere se," Ruth says) in summer it is swollen ith tourists and sight-seers who want to e where the Grahams live. It makes life little difficult.

Once when Ruth was weary with many allers she slipped into her room to lie lown for a few minutes' rest. As she was lozing off, she was startled by a movenent at the window. It was just a news hotographer poking his head and camera n to get a picture.

She can put up with such things. For here is a special tact and grace needed (and provided it seems, too) when people are celebrities in the religious world. To e erratic, a crank, emotional, or a charicter just seems to add to the colour of some professions, but wives and children of evangelists are expected to be patient and Christian.

What is more difficult than remaining calm about the intrusions on her own life, are the little problems it creates for the children.

One summer they noticed their little three-year-old had a handful of change in her purse. Not yet being old enough for a weekly allowance, they were afraid she was helping herself to what did not belong to her. She was carefully instructed on what did and did not belong to her and the importance of the eighth commandment. A friend happening in during one of these lectures laughingly inquired, "Don't you know where she's getting her money?" The family was completely baffled. "Just watch the next time a carload of tourists stops to take pictures," suggested the friend. Sure enough. The next time they watched. Immediately the three-year-old, little pocket-book held conspicuously, sauntered up to the gate and posed obligingly. The inevitable happened that time. The family saw to it that it never happened again.

Mrs. Graham's hobby is collecting authentic early American furniture. She loves to prowl in old shops, and she has decorated and furnished her home according to her liking. The result: to the cultured, it is dignified and beautiful, and in perfect taste. To the unsophisticated it is attractive, comfortable and home-like.

While Ruth Graham enthuses about her husband's work, she does miss him, and she steals away sometimes to spend a few days or a week-end with him on his campaigns. But she has to be a mother as well as wife, so home comes first. One thing she doesn't like, is to have to share the spot-light with him.

Rumour has it that once at a big meeting Billy asked her to come up out of the audience to the platform. The people looked about to see what Billy's wife looked like. Ruth gaped about like all the rest, looking for Mrs. Graham, too, and remained right in her seat.

Ruth Graham is an attractive young woman. It's Billy who gets the fan letters from the spinsters and the bobby soxers. (His staff open them and don't show them to him.) She has a good sense of humour, and perhaps takes just a little human satisfaction in being considered so by friend and stranger, too.

One afternoon in London, Ruth was listening to the soapbox orator at Hyde Park. An unexpected shower came up, and

(*Continued on page* 24)

Billy and Ruth Graham at the site of their new home on the mountain →

He likes to tell Bible Stories to his youngsters ↓

It may be lost in the

- Wilds of Athabasca

but it has

- A frame Building called a Church
- A Parsonage called a Doll's House
- And a Preacher called —

"Star" Photo

THE FLYING PARSON OF URANIUM CITY

THREE years ago in a remote area of Saskatchewan three air hours N.E. of Edmonton the Geiger counters nearly jumped out of the hands of the prospectors. A carefully coded message was sent through to Bay Street, Toronto; the strike promised to be rich and hot. Readers of financial pages know what happened then, and names like Gunnar, Eldorado, and Uranium City were in the news.

Uranium City wasn't much of a city, and still isn't, although it has a population of 1,100 now, and there are two thousand more scattered about the nearby mines. It has a hall, a church, a parsonage, a minister, a curling club, and a lot of other things.

Just what happens when a brand new town is opened up in the wilderness, with no access except by air or slow-moving barge, hundreds of miles from the nearest habitation? What, for instance, does the Church do about it?

Well the United Church sent a man in, and the first minister was the Rev. David Kilpatrick, who is now serving in southern Saskatchewan. A year later they sent in a young ordinand and his deaconess wife, built a church, put up a tiny manse that everyone calls "the doll's house," and let them go to work.

The Rev. Norman Scott, a farm boy from Glen Morris, Ontario, was graduated from Emmanuel College in 1954 and thought he would like to serve in a farm community. A mining town didn't particularly appeal to him, but he was ready for whatever job the Church gave him to do, and when he was transferred to Saskatchewan Conference and settled in Uranium City he took his bride, a Deaconess, the former Joyce McMaster, who was serving in a Church in Renfrew with him.

Two Workers on One Salary

It's just possible that the Home Mission Board men in their wisdom figured that a married man would be best fitted for the outpost, and that a man married to a deaconess would give them two full-time trained workers for the salary of one. If

This is Uranium City.

t is how they figured, they were quite ıt, for the people of Uranium City ɔw that in Joyce they got a full-time istant.

Norman has a three-point charge. At anium City he has a small church, with congregation of 50-60, and a Church ıool of 40. Eldorado, six miles away, s a smaller school and congregation. He now organizing his third point at Gunnar, which he has to fly. At Eldorado and ınnar he holds his services in the mine creation halls. His wife sometimes companies him. He has to take a taxi Eldorado. The mining companies have en co-operative with air transport for eir padre.

The manse is a six-roomed, furnished ttage. In addition to the United Church ere is a North Saskatchewan Evangelic Gospel Mission, a Roman Catholic hurch, and Jehovah's Witnesses.

On one occasion Norman flew to Port adium, 700 miles north, to hold a service. Ie ended up by flying over 3,000 miles, ɔr he had to go via Edmonton.

He has had one funeral in his first year, ve weddings, and 25 baptisms. One of his ıain jobs he finds, is counselling the bushed" people. Many of the single lads particularly, become depressed by loneliness and separation from their families. The only way out is by plane, and the minister finds it important to be free to talk with them any time they wish to see him.

"My one regret," he says, "is that I didn't secure some clinical training while

The Church in Uranium City.

at college. I haven't much knowledge or an adequate library for this type of work. I'd like later to go somewhere for a course."

Social life at Uranium City is limited as far as the Church is concerned, for the building is one-room. They plan to enlarge it next year. There is a lot of visiting from house to house, and the Scotts belong to the curling club, and occasionally attend the theatre. They both like to curl. The people are mostly veteran miners, and there is a solid nucleus of Church people. During the year the Scotts had two Church visitors, Dr. Robert Hall, Superintendent of Missions for northern Saskatchewan, and Mr. Walter Moorhouse of Islington, who takes many pictures for THE OBSERVER and other Church publications.

The Uranium City Church had a charter roll of 92 members. Norman had an Easter Church membership class of sixteen, seven adults and nine teen-agers. Some other adults also attended the classes who were already members, or have not yet joined the Church. He went about to the homes for the classes.

The W.A. Takes a Bus

THE members of the W.A. travel from mine to mine in a chartered bus to hold their meetings. They have a joint W.A. for two communities, and it costs a woman over $2.00 to attend, with bus fare included. They study such things as the meaning of the United Church crest, and Church organization, Christian Education work and other matters.

Norman likes the fact that his Church is definitely a community Church, and he pays a real tribute to the community spirit of the Roman Catholics.

Last winter it was decided that the minister should have a car in order to visit his people. The Home Mission Board promised to help, and the congregation decided to put on a Variety Show to raise some money. The Catholics helped. Some were in the cast, and they loaned their basement for the entertainment. The mine management also helped, and they put the cast, the props, and the piano in a D.C. 3 and flew the show out to Gunnar. They made $600. Last summer a new Plymouth Suburban was floated in on a barge and now the Uranium Church owns its own car.

Mr. Scott thinks that a farm background is a good one for a versatile ministry. He taught school also for a while before he went to college, and he finds that training invaluable in his work.

He could come back to his own Conference and be settled near his home in a Church more like that in which he was reared. The Church ruling is that all young ordinands go where they are most needed when they finish their training, and they are expected to remain for at least two years. When asked when he intends to leave Uranium City, Mr. Scott looks surprised. "Oh, I don't know," he says. "When I feel my work there is through. Not for a few years yet, I hope." ●

Mrs. Norman Scott.

Rev. Norman Scott.

*By J. A. DAVIDSON**

AN ECUMENICAL GROWING-POINT

Where?

At the Conference Retreats of the regular Chaplains to the Armed Forces

IT is not too fanciful to claim that the most practically significant ecumenical meetings held in Canada are the annual conference - retreats of the regular chaplains to the armed forces. These are meetings of ministers who in their day-by-day and week-by-week ministry to servicemen and their dependents are working out the techniques of a practical ecumenicity at the parish level. The Church in the armed forces is a laboratory in ecumenicity, and the Churches of Canada can learn much from its experiments.

This year the chaplains' conference-retreat was held in the Muskoka district of Ontario. It was attended by nearly a hundred and fifty Protestant chaplains serving in the navy, the army, and the air force, all of them ministers in Canada's five major Protestant Churches—United, Anglican, Presbyterian, Baptist, and Lutheran.

The conference was held under the general direction of Dr. W. J. Gallagher, Secretary of the Canadian Council of Churches, and of the heads of the chaplain services in the three armed forces. The Council's Committee on Chaplain Services in the Forces met at the same time, and its members shared in the whole programme and conferred with the chaplains of their respective Churches. Dr. W. Harold Young is the representative of The United Church of Canada.

Each day began with an "open" service of Holy Communion. The officiants at the five services were two ministers of The United Church of Canada (Drs. Gallagher and Young), two Anglican bishops (Norris of Brandon, and Reed of Ottawa), and a Presbyterian minister (the Rev. J. G. Murdock). No pressure was put on anyone to attend any of these services, but the congregations each morning expressed the genuinely ecumenical spirit of the conference and demonstrated that courtesy which is so necessary a lubricant in the ecumenical movement.

The Rt. Rev. Ernest S. Reed, the Anglican bishop of Ottawa, gave devotional leadership in a series of studies and meditations on the general theme, "The Padre's Commission." He probed to the very heart of the ministry, its purpose and its objectives, and its claims. His teaching was ecumenical at the most profound level, and he laid bare that essential unity in the Living Lord which lies beneath all our concern over orders and the doctrine of the Church and such things.

Professor Elias Andrews, principal-elect of Queen's Theological College, gave three lectures on "New Light on the New Testament." He dealt with recent developments in biblical studies, and showed how biblical scholarship has moved on from the phase of critical analysis to the more constructive phase of the new synthesis. His final topic was Rudolf Bultmann's "demythologizing." Dr. Andrews' lectures combined the careful scholarship and the grace of presentation which mark his books, and he was warmly received by the chaplains.

There was much discussion of the task of the Church and its ministry in the armed forces, both in formal sessions and in informal discussions over the coffee-cups. These chaplains are ministers who are facing the ecumenical challenge at the parish level, and what is happening in the chaplaincies and chapels of the armed forces is deserving of much more attention than the Churches have been giving it. The Canadian Churches, of course, should concern themselves about what happened at Evanston last summer — but they should also concern themselves about what is happening at Trenton and Camp Petawawa and Soest and Fort Churchill and Gander and in *H.M.C.S. Magnificent!*

Ecumenicity in Motion

THERE is a great danger that the Ecumenical Movement, despite the development of the World Council of Churches and the various national councils, will become a movement without much motion. In Canada the Ecumenical Movement has been largely a matter of high-level consultation, with a few practical forays carefully designed not to ruffle any denominational feathers. On the parish level there has been little more than the occasional polite gesture. It is one thing for moderators and bishops and presidents, theologians and denominational executives, to come together and talk about ecumenicity. It is quite another for the ecumenical challenge to be faced, as they say, "at the grass-roots."

In the armed forces of Canada are being faced many of the basic ecumenical problems which the Churches themselves will have to face in the future as the ecumenical impulse drives them. New answers to old problems are being hammered out in the service chapels. Of course, the Church in the armed forces has its frustrations and its tensions and its perplexities—and many of them seem to defy solution. But they are being faced head-on, and it is truly amazing the ways in which the chaplains are working out practical compromises which do not compromise denominational values and traditions. And they are learning in their everyday ministry, to use the words of Bishop Hensley Henson, "to distinguish between the essentials of Christianity and the adiaphora† which separates the Churches." Ecumenicity to the service chaplain is not a fond hope or an interesting speculation; it is a pressing everyday concern. The Church in the armed forces is the most significant ecumenical growing-point in Canada. ●

**Captain Davidson is a United Church minister in the Chaplaincy Service, stationed at Picton, Ont.*

†*Non-essentials.*

The Family Page

Five years ago nine little students of music and their teacher from the Royal Conservatory founded an unusual club. They called themselves the music-makers, organized a set of hard-to-keep rules, and decided that while it would be fine to become great musicians, it was better still to be good people.

The little tots were fond of their teacher and they called him Uncle Fred, even though he was the distinguished musician, the Rev. Dr. Frederick Horwood, United Church minister, and Director of Children's Classes in theory of music at the Royal Conservatory.

Five hundred and sixty-two other "music-makers" now call him Uncle and write him up to fifty letters a week. Dr. Horwood spends about half of his Sundays taking anniversary and flower services throughout the country, where he meets personally many members. This has become so demanding that he has had to limit himself to children's services within a one hundred mile radius of Toronto.

Fred Horwood has written about music in THE OBSERVER *for many years, and has carried on his club promotion through his regular column. He also directs the music correspondence course for the Department of Veterans' Affairs. He has written a number of books on music, one of them "The Basis of Music" is used by nearly fifty thousand students in Canada. He adjudicates at festivals, and has a whole long list of musical degrees after his name, and plays many instruments, a number of them, however, not in public. He numbers among his former scholars some of the top musicians of the country, including several famous organists in our Churches.*

It is going to be necessary in the new organization of THE OBSERVER *to cut down on the space Dr. Horwood has had. The Editor, however, does not want to do anything to weaken such a fine little children's organization, and he will be glad to hear what children and parents would like done to encourage the ideals of the circle and gain more members for its good work. Circle members should watch the family page, October 15th issue.*

The Story of the Music Makers

By FRED J. HORWOOD

DR. HORWOOD in his own words tells the story.

The Music Makers' Circle was born in an Upper Room early in 1950, with nine little children. Since then it has expanded to 560 members pledged to keep these rules of good living:

1. I will be loyal to my God, my parents, my teachers and my friends.
2. I will learn to sing or play only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy but I will not complain about being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

For many years the children in my classes have been encouraged to follow these rules. No doubt many others keep this pledge as a result of careful home training, though not all children have this advantage. Our membership is nation wide. While not confined to The United Church of Canada, most of our members live in homes where THE OBSERVER is read. The age limit is from 8 to 18, but there are exceptions at both ends of the scale. No one is disqualified after reaching the age of 18. In formulating such a pledge I was influenced by three heroes of my childhood, Sir Edward German, the friend of all musical children, Rudyard Kipling, the teller of tales, and Lord Baden-Powell of boy scout fame. Every girl and boy who joins the Circle is given a certificate containing the pledge, and this is framed and hung in a prominent place so that it may be seen every day. Parents read it, too. I saw one in a minister's study! The fifth rule helps him on Mondays when he needs it most.

More than half our members live in rural communities. During my spring tour of Church School anniversaries I meet many of them personally, although contact with most of the Music Makers is made by correspondence. The number of letters I receive is astonishing, and sometimes I could use a secretary, but that would never do. Every letter is very personal and deserves a personal answer. A few young people who take a business course correspond in Pitman shorthand, which I read and write easily. This helps them in their studies of the subject. Many Music Makers are linked together as pen-pals, in some cases thousands of miles apart. We have an annual contest in musical composition, sometimes story writing, poetry or drawing. Such occasions bring an increase in membership.

The achievements of Music Makers are gratifying. The prize-winning musical setting of some verses was written by a ten-year-old girl in Nova Scotia. It was sung by the local choir, and broadcast too, and it has been used by junior choirs in other provinces. Its publication was made by THE OBSERVER of April 1, 1953. A boy of twelve in another province won first prize for an essay on "Music I like best," and in the junior division of the same contest a little girl of nine was the winner, with a story on the same subject. Dozens of members have distinguished themselves in festivals and examinations. These, of course, are the obvious aims of all good Music Makers. However, our members do not confine their activities to academic attainments. A few incidents of other accomplishments might be mentioned.

A ten-year-old girl lived in a ramshackle house with her parents and baby brother. Frequently the father returned home intoxicated. He was never violent and had tried many times to conquer his weakness. His daughter encircled dates on a large calendar whenever he came home sober, and told him so. She offered a prize when he could show a complete month of circles. With some encouragement from others he was able to show 30 circles in April. The little girl was true to her promise, and with her own seventeen cents and some assistance she bought him a tie! Not much of a prize, but today that father holds a better position and the family lives in more comfortable quarters. True, a little child shall lead them.

An eleven-year-old girl said she could not continue to be a Music Maker because she could not keep rule 6. All the children

(*Over*)

Two Music Makers—Nancy Mathews and Cathy Haymour.

in her class used bad language. I asked her to send me a list of the words she used, so I could give them to the devil, to whom they rightly belonged. Then I suggested that she co-operate with her teacher in a campaign to do away with bad language in that class room. In three months every child had stopped using vulgar words. There have been similar attempts made in other provinces with the same results. Children really want to use clean speech.

A young man is a Music Maker and captain of a ball team of some importance. Because of his devotion to our pledge and the joy of wholesome living he holds his team together without desecrating the Sabbath by having ball-practices. A high school girl sets such a noble example of Christian living that she has been able to keep dozens of her fellow-students from starting to smoke or drink. When they are faced with such problems they invariably discuss them with her to their own advantage.

A minister became ill and could not take his evening service. Instead of sending for me, three Music Makers in his Church volunteered to take the service. They prepared the sermon in the afternoon and delivered it in sections between them. The service was a memorable occasion. Honour certificates for perfect attendance at the Church School are frequently won by Music Makers. Many of them at fourteen are teaching beginners' classes, or leading group activities of Explorers or Brownies. There is never a shortage of pianists for any meeting where there are Music Makers. A little miss of eleven played the music for two anniversary services last year with ease and satisfaction.

Music Makers do their best to be the light of the world and to serve specially in their own communities. That is just what the Master wanted people to do when He uttered those famous words. The Music Makers' Circle is now in its sixth year. Already it is a potent force in the life of the Church. I feel it a sacred honour to be its founder and guide, as well as a friend of all children. ●

JAPAN

(*Continued from page 7*)

the allegiance of the people. There are six hundred sects registered with the Government — straws that men grasp at in the flood of things. They can probably be disregarded. They will come and go.

But there are four live alternatives before Japan at the present moment: (1) To remain in this period of moral and spiritual emptiness and try to fill it with scientific secularism, (2) A revival of the old faiths — Buddhism, Shintoism, (3) Communism, and (4) Christianity.

Revival of Old Faiths

The old faiths are being revived — as custom and festival and nationalism. That was almost inevitable. The outer pressures lifted, life swung back into the old. But the Emperor said to me in person: "What our people need is moral and spiritual regeneration." Have the old faiths the spark that can produce that moral and spiritual regeneration? It is doubtful. They are trying to save themselves—they cannot save the nation.

As far as living in this vacuum—that, too, is impossible, for the nation is feeling the spiritual emptiness. A Governor said: "I'm tired of the unreal." That same Governor gathered leading business and professional men at 10 a.m. during business hours to listen to what I had to say.

A Sonnet

Speak not to me of Satan, nor enslave
My tender ear with phantasies of hell;
Here, in this curséd calibrated cell
This iron catacomb, this concrete grave
This mirror of the outer world, concave,
Grotesquely twisting those who dared rebel
I have met your Devil, I know him well
And greet him now with a negligent wave.

No horns, no hooves, no creature clothed in red
No monster framed above a frozen waste
As Dante thought. I know, for I have faced
Him often in the night, and heard his tread
As o'er my heart and through my brain he strode;
The fearsome step of time . . . the endless road.

(This sonnet was written by Arnold Abrams, Kingston Penitentiary. Printed in the July 1955 issue of the *K.P. Telescope.*)

When a leading doctor told me that tuberculosis had been ousted as Killer No. 1 in Japan in favour of heart disease and high blood-pressure, I asked him what was the reason for this. He replied: "spiritual uneasiness." Spiritual uneasiness has sent up the blood-pressure of a whole nation. It is not probable that the nation will try to rest in this spiritual uneasiness, for not only nature, but human nature abhors a vacuum.

Communism or Christianity?

That leaves Communism and Christianity. The future lies between these two, I believe. People thought with the lifting of the Occupation, Communism would flare up. It didn't. Before the Occupation the Communists polled 3,000,000 votes; after lifting, they polled 900,000. And in the spring's election they did not gain appreciably. Down deep the Japanese like democracy and freedom and the faith that lies behind them—Christianity.

And this in spite of America's insistence upon their rearming, and in spite of the presence of American troops in the 600 bases throughout Japan. Some of these bases are like Sodom and Gomorrah rolled into one. Such signs as these are on the public streets: "Nude shows, cameras rented." "Sexy hostesses will serve you completely." American personnel have brought the demand; the Japanese have given the supply. We are the moral aggressors — and, therefore, the more guilty. In two places where there were bases the large halls were only half filled with Japanese—600 or 700 in halls holding 1,200—cause and effect. And yet in spite of all this there is the underlying hunger for a faith that satisfies.

Our closing meeting of the series was held in the open amphitheatre in Hibiya Park in Tokyo, holding about ten thousand. It was a gamble with the weather. Since the day opened fair not one-third of the people had umbrellas. It began to rain just before the meeting began. Would the audience break up at once? I really expected them to do so, for no one could blame them. Instead they sat for an hour and a half in the rain, allowed me to finish my address and take decision cards. And there were 611 decision cards signed—in the rain! They are the most disciplined people of the world. When a crowd will sit through rain for an hour and a half and sign decision cards at the end—then that people want something. And that something may be Christianity.

Japan's thought has not crystallized around any of these alternatives as yet. It is still fluid. It will probably be made up in the next ten years. Ten decisive years!

The bottle-neck? The Church. It has been and still is a pastor's Church. An aggressive lay movement has hitherto not developed except here and there. Now in the movement of what they call Volunteers there is the possibility of an aggressive lay movement of evangelism.

Japan is still the ripest evangelistic field in the world today. In all these meetings there did not seem to be a ripple of opposition on the surface. If we had had from a hundred to five hundred people making decisions a night in India there would have been riots. In Japan, not a ripple. Reason? Well, they can stay in their homes and be Christians without a social break.

Japan is important. She is in the hour of the Great Decision. So was China—twenty years ago. We thought China might go Christian—great crowds, response, the President was a Christian! But it was too little and too late and Communism took over. That may be the history of Japan. But I do not believe it need be—or will be. Japan may go Christian. ●

THE HOLY SCRIPTURES

Doctrine: The Basis of Union

Article II. *Of Revelation.* ". . . We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ."

A Statement of Faith

Article IX. "We believe that the great moments of God's revelation and communication of Himself to men are recorded and interpreted in the Scriptures of the Old and New Testament.

"We believe that, while God uttered His Word to man in many portions progressively, the whole is sufficient to declare His mind and will for our salvation. To Israel He made himself known as a bold and righteous God and a Saviour; the fulness of truth and grace came by Jesus Christ. The writings were collected and preserved by the Church.

"We believe that the theme of all Holy Scripture is the redemptive purpose and working of God, and that herein lies its unity.

"We believe that in Holy Scripture God claims the complete allegiance of our mind and heart; that the full persuasion of the truth and authority of the Word of God contained in the Scripture is the work of the Holy Spirit in our hearts; that, using Holy Scripture, the Spirit takes of the things of Christ and shows them unto us for our spiritual nourishment and growth in grace.

"So we acknowledge in Holy Scripture the true witness to God's Word and the sure guide to Christian faith and conduct."

Catechism

Question 30. *"What is the Bible?"*

"The Bible is the record of God's increasing revelation of Himself to His ancient people Israel and to the early Church; it is Christ that gives meaning to the whole revelation."

Question 31. *"What is the chief purpose of the Bible?"*

"The chief purpose of the Bible is to tell us what God has done to save us from sin and evil, and to claim for Him the complete allegiance of our mind and will."

Diamond Wedding

Director of the Ontario United Church Choir, Clinton, Ont., for fifty-five years, *Mr. B. J. Gibbings and his wife* celebrated their Diamond Wedding, surrounded by family and friends. They were recipients of good wishes from the Queen, the Rt. Hon. Louis St. Laurent, the Moderator, Rt. Rev. George Dorey, D.D., and others.

Farewell

The congregation of St. Andrew's Church, Chatham, Ont., said farewell to both their minister and assistant. Rev. R. S. Johnston is to be the assistant minister at Erskine Church, Toronto, and Dr. G. W. Sparling retires to Hamilton.

Here Millions Join

In World-Wide Fellowship at the Family Altar

Through daily devotions in The Upper Room, millions of Christians around the world unite each day in the same prayer, the same Scripture, the same meditation.

Wherever you live, you can join this Christian fellowship in almost any language you choose, for The Upper Room is available to you in the following language editions:

Arabic • Armenian • Cebuano • Chinese • Finnish • English • Greek • Gujurati • Hindi • Hungarian • Italian • Ilocano • Japanese • Korean • Norwegian • Persian • Portuguese • Russian • Spanish • Swedish • Tagalog • Tamil • Telugu • Thai • Turkish • Urdu • Braille (English)

Regular English edition, Spanish Edition, and Airmail edition cost only 5¢ per copy when ten or more copies of each issue go to one address. Individual subscriptions 50 cents per year. Braille $2.00 per year. All other editions (mailed from other countries) $1.00 per year. Send all orders direct to

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue, Nashville, Tenn.

Rev. Victor Fiddes

Jean Shilton

Rev. F. H. Muir

• Red for United Church? • Should He Help?

Red, White or Blue?

By VICTOR FIDDES

THE other day I went into a regalia firm in the city of Toronto to look at samples of materials for pulpit drapes or "antependia" as they are more elegantly called. When the clerk learned that I was interested in furnishings for a congregation of The United Church of Canada she informed me in a "needn't look further" tone that the colour for the United Church was red.

The firm, no doubt, has good reasons for its selection of red as the "official" colour for The United Church of Canada. Red is certainly the most commonly used colour in the Church, and for long has been favoured by Churches in the nonconformist tradition. Thomas A. Stafford, author of *Christian Symbolism in the Evangelical Churches* and the more recent *Within the Chancel,* is authority for the statement:

> If a Church does not desire or cannot afford more than one altar cloth, it should be red, because red is significant of the work and ministry of the Church universal.

To this day the representation of Jesus in stained glass windows almost invariably is of a figure robed in red.

Granted that red is significant of the work and ministry of the Church universal, it does not follow that a Church such as The United Church of Canada, which belongs to the one-colour tradition, has no choice other than red. Centuries before any seasonal colour scheme was worked out for the liturgical Churches the three colours, red, white and blue, all received more or less equal prominence in the Church. They were traditional both to the Jewish synagogue and to the Christian Church, and they were the colours used by the Church of England prior to the Reformation. Their importance is indicated by their use both in ecclesiastical and national flags. Red, white or blue are therefore all good ecclesiastical colours.

On liturgical grounds there is one good reason for NOT using red in our Churches. Red is one of the four colours of the Church year. The others are violet, white and green. In liturgical Churches, red is used for the season of Whitsuntide, and in such Churches its use would seem out of place at other times. This objection does not apply to the use of the colour blue. Blue is not a seasonal colour, and it can be used throughout the entire year without conveying any seasonal emphasis.

I bring this matter up not because it is of very great importance, but because congregations which for aesthetic or other reasons have avoided red should not feel that they are violating any rubric of The United Church of Canada if they choose some other colour.

• Prudence in the Parsonage

By JEAN SHILTON

ONE of the thorny questions that plagues a ministerial household is how much or little should the minister be expected to help with the housework. He is more likely than most men to be within hailing distance when his wife feels that she must have reinforcements. Of course no self-respecting wife would expect help from her minister-husband on Sunday morning. On the other hand, on the night of the Evening Auxiliary meeting, when the supper dishes have to be washed, four children put to bed and herself dressed, all before eight o'clock, the minister's wife is probably justified in expecting a hand from her husband; unless he has a meeting at seven, which is more than likely the case. It is the situations lying between these two extremes that create the problem.

Last winter we were talking with one of our young missionaries about his life in Japan. He told us that some missionary families choose to manage without servants, in an effort not to widen the gulf which separates their standard of living from that of their Japanese colleagues. Our friend, however, found that without a servant in their home, he was spending a lot of his time changing diapers and drying dishes. "And," he concluded with a sly wink at his brother ministers in the group, "I did not go to college for seven years for that!" He was quite right, of course; he did not go to college for that. The only thing that troubles me about his conclusion is that his wife went to college for almost as many years as he did. By what kind of logic does one deduce that it is improper for a college-trained man to change a diaper and proper for his college-trained wife to do the same job?

A few years ago a well-experienced clergyman addressed a group of theological students on this matter of life within the manse. Dishes were his problem—to dry or not to dry? Finally he solved it by reading to his wife while she washed AND dried the dishes. He was still troubled, though, he confessed to the students, because his wife could read just as well as he could.

The matter of the manse basement deserves special consideration. Who cleans the basement and when? You cannot expect the minister to clean it on Monday because that is his day off, and you cannot expect him to clean it any other day because he did not go to college to learn to clean basements and the Church is not paying him to spend his days in the basement and so on. It seems to follow that the minister's wife did go to college for the express purpose of learning to clean basements, and, since nobody is paying her anything, she can spend as many days as necessary in the basement. She probably would, too, except that she has to attend the W.A. meeting, help with the programme at the W.M.S. meeting, and prepare her Sunday School lesson. So we are right back at the beginning of the circle. Who cleans the basement and when?

When a distinguished minister was feted upon retirement in Saskatchewan a few years ago, someone asked him what he planned to do with his spare time. "The first thing I'm going to do," he replied without hesitation, "is to clean the base-

• Something's Going to Happen • Out of Gear

ment." Whereupon the wife of another minister, who was present for the occasion, interjected, "Do you mean that I have to wait until my husband retires to get the basement cleaned?" Well, there you have the disappointing answer to the who and when question. The minister cleans the basement when he retires.

As far as I can see, there are only two possible solutions to this complex problem of ministers and housework. The W.A. might be asked to see that every manse is built without a basement and is equipped with a built-in dishwasher, and a built-in baby-sitter, thus relieving the minister of the chores for which he is most apt to be conscripted. Failing that, all candidates for the ministry might be asked to marry girls who cannot read.

• Lightning Strikes Kyoto

By FRANCIS H. MUIR

ONE evening I happened to be going out to get a few things and I was trying to get home before the storm broke. People were scurrying everywhere, the rush hour trains were unloading people at the station and they weren't leaving the building for fear of the storm. You could tell there was going to be something happen just by the look on their faces. Then it came. One terrific flash hounded by a series of crackles, then a cannon-like explosion literally sent people diving into any corner they could find for imaginary protection. There was no getting away from this one it seemed. So it was a surprised looking people that peered out at each other in the sudden darkness, for the lights all went out. When we realized we were alive, we then wondered who or what was hit.

Later that evening I made my way in the darkness to the Church prayer meeting. I wondered why so many people seemed to be going to a prayer meeting. It wasn't long before I found out. Though nobody was in the Church at the time, fortunately, it was evident that every corner of the Church and Sunday School and the pastor's house attached was visited by a speeding ball of fire. Judging from the way splinters and glass were thrown, the lightning struck the cross on the steeple, knocking part of it down, then it entered the steeple bound for the nearest electric conductor, the mesh of wires to all the lights. It had no lightning rods to conduct it directly to the ground, so it played around in every corner, jumping through windows taking the glass with it, smashing cleanly through tile walls as it connected with switch boxes on the other side, leaving a hole in the tile and plaster big enough to pitch a ball through. It must have had a real field day in the auditorium for every light bulb was smashed, and, as if looking for the pastor, it went out through the pastor's house and connected with a tree, and from there it made off on some more wires and, finally satisfied, it buried itself in defeat in the ground. All signs indicated that fire must have been imminent at every mad race through the ceilings and walls of the Church. Needless to say the large group of people, some never having been to the Church before, began to realize the protective hand of God. Being the eve of Pentecost Sunday also helped us all to remember that the Holy Spirit so descended long ago.

• Men Like Trees

By POLYCARP

ONCE in a while I get the rather impious feeling that I wish the Bible writers had switched out of spiritual "high gear" into a somewhat slower pace. Oh I know they were in a hurry, but the tempo they followed is a bit breath-taking. I sometimes wish that a few unnecessary details had been put in.

Take the story of Jesus curing the blind man, who was first able to discern only "men, as trees, walking." I have a curious streak in me which would like to know just what kind of trees these were that he saw.

I tried it in Church last Sunday, and I have some of the answers. After I had taken off my glasses, and reduced myself from a 20/20 to a helpless 5/20, I found that the building was simply filled with trees of all types. A few of them were walking, too, since this all took place before the service started and the late-comers were still straggling in.

Anyway, to get back to my story, with a good bit of squinting I managed to identify a few varieties of trees among the congregation. The first one I spotted was the elm. This is a nice-appearing tree, but definitely a solitary type, that soon loses its nice umbrella shape in company. You know, the kind that is so fine and Christian a tree as long as nothing comes near it to make demands on it to share its bounty. Funny to find such a tree in Church, but there it was.

Then I spotted a basswood. This tree grows profusely, but not wisely. It is always throwing off suckers here and there which sap the strength of the main trunks. It can make a fine tree, but needs to be pruned ruthlessly of suckers.

Then there are the beeches. Beautiful silver trunks and dark leaves. But, once it grows, its leaves so shade the ground that nothing can grow near it. It overwhelms and suffocates everything that comes near it.

Finally, with a good bit of peering around, I spotted the maples. Fine, dependable trees, pretty either alone or in groves. Their growth is steady and well-balanced; but always upwards. In the spring they provide the sweetness of sugar, and in summer a pleasant shade.

Oh yes, and when they finally bow off the stage, it is in a blaze of glory.

Who They Are

Rev. Victor Fiddes is minister of Lundy's Lane Church, Niagara Falls, Ont.

Mrs. Shilton is the wife of Rev. J. F. Shilton, Alliston, Ont.

Rev. Francis H. Muir is a missionary in Kyoto, Japan.

New Books

NEW LADY BIRD SERIES

Religious and Classics

The Child of the Temple—The story of Samuel.

The Shepherd of Bethlehem — The story of David.

The Story of Joseph.

The Little Lord Jesus.

21 four-colour illustrations. 44 pages, 7 x 4¾. Other titles—*Cinderella, Dick Whittington, Jack and the Beanstalk* and others. 59 cents.

THE INTERPRETER'S BIBLE

Vol. 11

Volume eleven, Philippians to Hebrews. Nine important books. Order now. 776 pages. $8.75.

MASTERY

By E. Stanley Jones. Three hundred and sixty-four stirring readings. Practical daily help for daily living. 384 pages. $1.75.

PRAYERS FOR LIVING

By Hazel T. Wilson. Genuine sheepskin de luxe gift edition. Brief prayers, chosen with sensitive feeling for mood, meaning and beauty of expression. Both old and new blend into an enriching experience in prayer. $1.00.

BETTER LEADERS FOR YOUR CHURCH

By Weldon Crossland. How to find them—how to train them—how to keep them. This "how-to" book of principles and practical suggestions is needed by all who would build, strengthen and enlarge church leadership. $2.00.

DR. ARCHER WALLACE

Autographing Party

AT THE BOOK ROOM
299 Queen St. West

SEPTEMBER 22nd and 23rd
2 to 4 p.m.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen St. West, Toronto 2-B, Canada

Book Reviews

The Chatter Box

The thermometer stood at 97 degrees and I was in a dither. Into this atmosphere dropped Anne Morrow Lindbergh's *Gift from the Sea.* (Toronto: McClelland and Stewart.) $3.00. On an island surrounded by solitude and the Atlantic, writing at a kitchen table and using shells to illustrate, this skilful craftswoman captured the quiet and put it into words that calmed my troubled spirit. Every person should be alone some time in the year, the week, the day, Mrs. Lindbergh contends, but this is difficult to achieve in a world that fights against solitude. She insists that women must pioneer in this turning inward for strength. It is a book written for the woman growing into the middle years, but it is a book with a message for everyone. . .

We are always delighted when we carry reviews of books written by our own ministers. Two appear this issue, both published by Ryerson: *The Hope of the Gospel* by James Sutherland Thomson, and *The Protestant Spirit* by R. C. Chalmers.

Macmillans has announced Donald G. Creighton's second book on Sir John A. Macdonald. This will be reviewed shortly. Mr. Creighton is Professor of History at the University of Toronto. He is also the son of the late Dr. W. B. Creighton, former editor of the Church paper.

"The Hope of the Gospel" The Alexander Robertson Lectures, 1954

By James Sutherland Thomson. (Toronto: The Ryerson Press.) $2.25.

Reviewed by E. M. Cook.

The author, Dean of the Faculty of Divinity, McGill University, Montreal, needs little introduction to OBSERVER readers. The title, after Evanston, is timely and relevant. The occasion and place of these lectures, The Alexander Robertson Lectures delivered at Glasgow University, warrant their significance and worth.

Chapter two, "The Gospel Before the Gospel," is calculated to revive one's interest in the Old Testament if such is needed, and to quicken one's enthusiasm if one is still an Old Testament lover. Hope there is comprehensively reviewed in its developing and changing expressions. It was never fully realized but it grew in significance and content.

Chapter three, "The Gospel of Jesus," covers familiar ground but is good background material. It makes one feel there are good reasons for evangelism. It leads to deeper insight into Caesarea Philippi, the Keys of the Kingdom, the Suffering Servant and the Ecclesia. It makes one surer of the Evangelical Faith and message.

Chapter four, "The Apostolic Gospel," arises naturally from the Gospel of Jesus and develops no radical divergence. The concluding chapters, "The Gospel and the Contemporary World" and "Christian Hope," take under consideration contemporary philosophies and world Communism and plainly implies that Christianity through the Church must bring all of life, even the economic, under surveillance and extend its message of the Kingdom there. All movements, however idealistic, need redemption. Christian Hope alone can and will lead on to the Day of the Lord.

Here is stabilizing material for faith and theology, and is especially recommended to young ministers starting out on their life's work. There is something, too, for older "modernists" to think upon. Nothing of import is overlooked, and all is worked out to a satisfying synthesis.

The Protestant Spirit

By R. C. Chalmers. (Toronto: The Ryerson Press.) $1.25.

Reviewed by C. E. Silcox.

Dr. Chalmers has, in this very brief booklet, a very modest purpose. He admits this in his foreword, where he states the purpose as "to make plain the meaning and significance of the Protestant spirit, to indicate its genius and to show the direction in which it can lead the Church today." His book is, therefore, not a comprehensive exposition of the history and development of Protestantism, but rather a portrayal and evaluation of its basic temper.

The author denies that Protestantism is merely or even primarily a "protest" and a bundle of negations. In this connection he makes clear that it is essentially a testifying to certain positive truths. When the word "protest" was first used at the Diet of Speyer in 1529, it was more than a protest against the intolerance of the Roman Catholics, but an affirmation that "if their plea were not heard then they must protest and testify publicly before God that they could consent to nothing contrary to His Word."

Protestantism was the affirmation of a revelation of God in Christ, which, though

could not be understood by any scientific roof might be apprehended by faith. Nor as it the substitution of an infallible ook for an infallible Pope. Protestants re not so much the People of a Book as he "People of a Person, and that Person s Jesus Christ. . . It is not the book as uch that has authority; it is the book s the written Christ." Hence, wherever 'rotestantism is true to its own nature, here is inevitably an emphasis on the tudy of the Bible, since the Bible is the word (with a small "w") of God which which mediates to us the Word (with a apital "W") of God. Here, perhaps, hough the statement is basically true, here is some danger of semantic confusion.

But the Protestant spirit, following the prophetic line, reminds us that "no form of the Church can ever perfectly express he full truth of God." It is therefore, in essence, self-transcendence, always stressing a "beyondness, a something more still o come, which we can see by faith." In this respect, Dr. Chalmers feels, Protestantism emphasizes eschatology more than Roman Catholicism which, on its part, tends rather to equate "the Kingdom of God with the temporal church." His comments on Christian eschatology are striking and often quite illuminating.

The book, though brief — perhaps too brief—is highly didactic and at times almost suggestive with its first, secondly, thirdly, etc. While a few of the statements might perhaps be challenged in part, and others as not the exclusive possession of Protestants, the quality of the ore is rich, even if the quantity often seems relatively small. An excellent book to study in preparation for Reformation Sunday, or for the better understanding of the possibilities before the ecumenical movement.

A History of the London Missionary Society, 1895 - 1945

By Norman Goodall. (Toronto: Oxford University Press.) $6.50.

Reviewed by L. S. Albright.

This is more than a record of the London Missionary Society for the third half-century of its great history. Dr. Goodall does survey the work of the London Missionary Society area-by-area—India, China, Africa, Madagascar, the South Seas, the West Indies — all in the framework of contemporary events, the remarkably up-to-date fundamental principle of the Society, and the special conditions and developments in each area. . .

Larger issues dealt with include The Indigenous Church, Educational Work and Policy, Medical Missions, The Home Base, Towards a Common Strategy, The Relation of Church and Mission, and Into a New Era. . .

The result is a truly important contribution to missionary information and thinking. This is a resource book of real interest and of great value, the reading of which constitutes a richly rewarding experience.

Kabongo

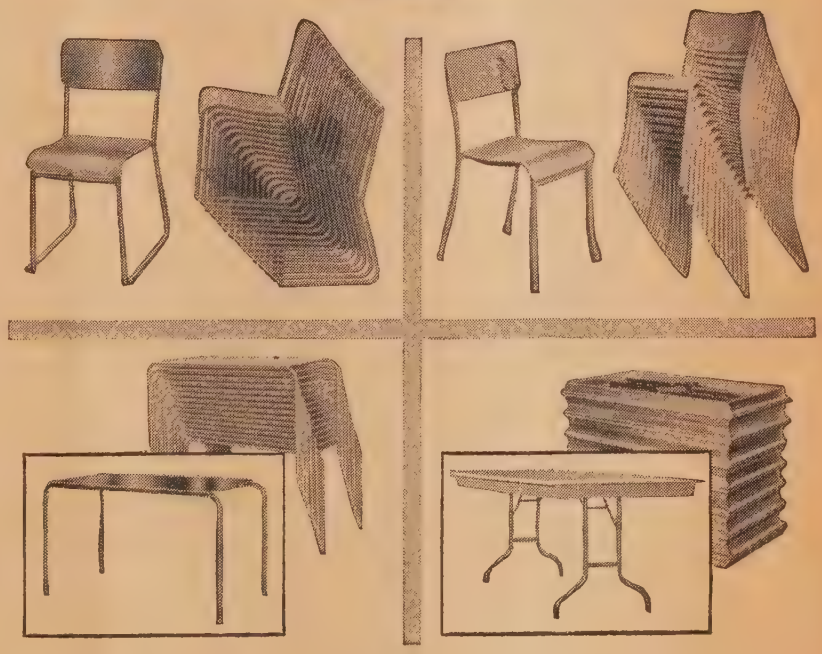
By Richard St. Barbe Baker. (Toronto: The Copp Clark Co., Ltd.) $2.00.

Reviewed by J. H. Arnup.

This is a deeply moving story. In a different form and in smaller space it presents the case of the Kikuyu as effectively as *"Cry, the Beloved Country"* presents that of the Blacks in South Africa. It is the life story of an old Kikuyu chief as told to the author and faithfully transcribed. Without once mentioning the Mau Mau it sets forth with devastating detail the African side of the Kenya controversy. Recommended reading for all Empire-builders and their admirers.

CHURCH
LIGHTING
SPECIALISTS
Designs and Estimating Free
METAL INDUSTRIES
LIMITED
Dunbar Ave., Hamilton, Ontario

Look for the Stan Steel trademark - it means QUALITY



QUALITY in nesting furniture means many things. A rigid construction that will stand up to excessive abuse. A choice of styles and colours to give a pleasing appearance to any room and a design that creates comfortable seating and easy and fast storing. Before buying any nesting furniture, be sure you're buying the best. Look for the Stan Steel trademark — it's your guarantee of quality furniture — and the most economical solution to any seating problem.

Stan Steel
NESTING FURNITURE
STANDARD TUBE AND T.I. LIMITED
Woodstock • Toronto • Ottawa • Montreal

Dept. M Standard Tube and T.I. Ltd., Woodstock, Ont.
Please send me your comprehensive booklet describing Stan Steel furniture ☐
Have your representative see me ☐
NAME .....
ADDRESS .....
CITY OR TOWN ..... PROV. .....

Casavant
FRÈRES LIMITÉE

Edwin H. Lemare, noted English organist and composer of "Moonlight and Roses," once said to Samuel Casavant:

"I enjoy playing your magnificent organs very much, Mr. Casavant, but I do miss the feel of the old tracker organs."

This fired the fertile mind of Sam Casavant and by 1905 he had patented the "tracker touch" or "tracker feeling."

All Diamond Jubilee Casavants are equipped with it.

CASAVANT FRÈRES LIMITED
Designers and builders of Organs and Church Furniture
ST. HYACINTHE, P.Q. - CANADA

ALBERT COLLEGE
Founded 1857
Courses Offered
High School up to and including Grade XIII or University Entrance • Secretarial Course • Business Administration and Commerce Course • Dramatic Art, Piano, Vocal and Cultural Courses • Swimming, Life Saving and all Physical Recreation.

CO-EDUCATIONAL
THE MANOR for Girls & Young Women
THE MANORETTE for Junior Girls
GRAHAM HALL for Young Men
BAKER HOUSE for Boys

For complete information and illustrated prospectus, please write to:
Rev. A. E. MacKenzie, B.A., Principal
ALBERT COLLEGE, BELLEVILLE, ONTARIO, CANADA

TO MAKE SURE ALL SCHOOL CLOTHING AND BELONGINGS ARE MARKED WITH
Cash's WOVEN NAMES
PERMANENT, EASILY SEWN ON, OR ATTACHED WITH CASH'S NO-SO CEMENT
ORDER EARLY—FROM YOUR DEALER OR
Cash's — Belleville 19, Ontario
CASH'S NAMES | 3 doz. $1.85, 6 doz. $2.60, 9 doz. $3.00, 12 doz. $3.50 | NO-SO CEMENT per tube 35¢

THE QUESTION BOX

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. To whom is the M. and M. Committee of a pastoral charge responsible, the session or stewards?

A. Neither. The Official Board.

Q. When a Roman Catholic joins our Church does he have to be baptized again?

A. No.

Q. Our minister says that when adults join the Church on profession of faith, they don't need to be baptized, even if they haven't been as children.

A. Your minister is wrong.

Q. We have been wondering about a Church camp we attended last summer where the young people had a ball game Sunday afternoon. What do you think?

A. We think that the programme committee wasn't on the job, or they would have planned a Sunday afternoon more in keeping with the Christian tradition.

Q. Is there any way we can find out whether a minister we have been thinking of calling, smokes or not?

A. Yes, ask him.

Q. What does it mean to "be saved"?

A. There are many phrases used to describe this tremendously important experience spoken of by Jesus in John 3. Born again, converted, confirmed in the faith, washed in the Blood, joining the Church—to mention a few. It means far more than being saved from. . . It is being saved for, or to, a new life. It is coming into a new kind of life where there is complete trust in the love of God for all things, and a committing of oneself to a life of service to him. Your catechism will help.

Q. I do things in young people's meetings, read the lesson, even give little talks, but I can't pray in public. Do you think it would be all right for me to get some prayers and read them?

A. Yes. If people really pray in private, we wonder why they can't also pray in public.

Q. I always thought I was a Christian until recently when I went to a Pentecostal meeting with some friends. Now I am wondering if I have really become one. How can I tell?

A. If you read and understand a verse like John 3: 16, and realize that means you; if you really believe it, that is, effectively believe, whereby you "live it," you will know that God will save you and make you a Christian. You trust Him and do your best, and God will do the rest.

Q. We have always believed the Bible, but lately we find that a lot of people who come to Church seem to think that Adam and Eve and the Flood are just Old Testament parables, or something, and we don't know what to think.

A. If you really mean business about Bible study, we suggest you go and talk very frankly with your minister and have him help you.

Q. Do you think it is sinful for Church young people to square dance in the basement of the Church?

A. No, not sinful. Sometimes it isn't very sensible though, especially if there's a meeting upstairs.

Q. Why should the United Church be sending missionaries off to India and Africa when there is so much to be done here?

A. Don't ask us. Read the closing verses of St. Matthew's Gospel.

Q. Our daughter is thinking of going to the University of Toronto next year, and we would like to know whether you would recommend a residence.

A. We of course would recommend our own Victoria College, and the women's residences there. We suggest you write the Registrar, Victoria University, Queen's Park, Toronto, for information.

Q. Please don't print our name, on this question, but our teen-aged son is becoming a serious problem, and we wondered if it would be a good idea to send him to Naramata to get him straightened out.

A. It might be good for you; it might even be good for the son, but we doubt that it would be for Naramata. It is a Training School, not a correctional institution. However, write the Rev. Robert McLaren, and tell him a fuller story, and see what he thinks.

Mr. Ernest L. Homewood.

New Appointment

Mr. Ernest L. Homewood, winner of many national and provincial awards for writing and editing, has joined the staff of THE OBSERVER as a special assistant to the Editor, and his work will be appearing shortly in issues of the paper.

Mr. Homewood was born in Hamilton, received his education in Kirkland Lake, Hamilton and Toronto, and became a reporter in 1947. He was later managing editor of the *Tillsonburg News* and the *Canadian Sportsman,* and for the past four years has been editor of the *Port Credit Weekly.*

Recently his paper received an award as "the best all-round weekly in Ontario," one of seven awards received in the past four years. In both 1950 and 1953 Mr. Homewood received the Canadian Weekly Editor Trophy for editorial writing, a competition which is open to all Canadian weekly newspapers.

As well as being a skilled writer, an experienced editor, and trained photographer, Mr. Homewood has proven himself an active churchman. He is married and has two children.

* * * * *

Attending the School for Rural Leaders at Garrett Biblical Institute, Evanston, Ill., this summer were five of our ministers, appointed by the Board of Home Missions. They were: Rev. J. K. Campbell, Summerside, P.E.I.; Rev. C. W. Hutton, Blackstock, Ontario; Rev. Cyril Martin, Grenfell, Sask.; Rev. Emerson Knowles, Powassan, Ontario, and Rev. Wellington Dormer, Fairview, Alberta.

ONLY A GHOST
can rise from the embers

...if your Church is under-insured. It is estimated that 3,000 churches will burn this year in Canada and the United States.

Church Managers have a special responsibility for the protection of church property. One of their important duties is to make certain that adequate insurance in sound companies is carried.

THE BRITISH AMERICA ASSURANCE COMPANY
HEAD OFFICE—TORONTO
Incorporated in Canada—1833

BRITISH AMERICA A.D. 1833

FIRE • MARINE • AUTOMOBILE • CASUALTY • AVIATION

CANADA'S LEADING CHURCH GOODS FIRM
(Catering to ALL Denominations)
F. J. TONKIN Co., LTD.
(Manufacturers and Importers)
WINNIPEG *and* EDMONTON

YOU MAY SHARE

IN THE WORK WHICH LIES NEAREST YOUR HEART

—and still enjoy a Guaranteed Life Income

Experience the satisfaction of putting your dollars to work for Christ while you live—at the same time providing for yourself a life income.

FIRST An Annuity Gift enables you to become a partner in the Christian adventures of our missionaries — Marine Missions—an African nursery, and many other thrilling enterprises at Home and Abroad.

SECOND It assures for you a life income based on rates from 4.3% to 8% according to your present age. Or, a life income for two persons may be provided at a rate according to their ages.

GUARANTEED ANNUITIES are available in any desired amounts and income cheques are paid semi-annually.

OFFICE OF THE TREASURER, A
THE UNITED CHURCH OF CANADA,
299 Queen Street West, Toronto 2 B.

Dear Sir—Please send me complete information about the Annuity Plan of the Church.

Name .....

Street Address.....City.....

Your Gift

may be directed to the work of the Church as a whole (M. & M.) or specifically to Home Missions, Colleges and Schools, Missionary Education, Overseas Missions, Christian Education, Evangelism and Social Service, Pensions, or the Committee on the Deaconess Order and Women Workers.

Lady Superintendent—

FOR INDIAN RESIDENTIAL SCHOOL

REQUIRED AT ONCE

Should have knowledge of institutional life, be interested in children, and able to give direction in Religious Education. Preference will be given to those who have had experience in residential school or reservation missions. Give full particulars, age, experience, date available if appointed. This is a Home Mission Board appointment. Church Pension Plan and Blue Cross available if interested.

Write: **THE PRINCIPAL**

BRANDON - MANITOBA

Ontario Ladies' College

WHITBY, ONTARIO

Residential and Day School for Girls. Grades I-XIII and Vocational. Valuable entrance scholarships.

Full information about the new Semester plan may be obtained by writing for the Prospectus.

REV. S. L. OSBORNE,
B.A., B.D., Mus.D., Th.D.
Principal

55-2

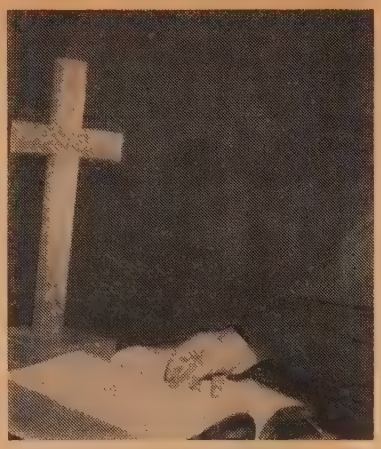
Stained Glass

William Morris

AND COMPANY

HOPE HOUSE, GREAT PETER STREET, WESTMINSTER, ENGLAND.

Churches



"We Dedicate This Church"

A capacity congregation was present for the dedication of the new Bond Head, Ont., Church by the Very Rev. A. A. Scott, D.D., who preached at both services conducted by Rev. F. W. Newell, the minister. Revs. J. C. Kellogg and G. W. Gardiner assisted in the evening. The congregation had worshipped in the basement since 1953.

* * * * *

Rev. J. C. Button, Chairman of Lambton Presbytery, officiated at the dedication of the new *St. Luke's Church, Sarnia, Ont.*, Rev. S. B. Stokes preaching the sermon. Part of the Sarnia suburban charge, begun in 1945, this congregation outgrew its small Church. The new one was erected at a cost of about $50,000. Rev. Norval Woods, the minister, went to a new charge in July.

* * * * *

Ushers from the Hungarian, Japanese and English speaking congregations were ushers at the dedication service of the new *Taber, Alberta, Church,* Rev. George D. Young, minister. Despite muddy roads and bad weather, large congregations attended. Rev. G. H. Villett, D.D., Principal of Alberta College, preached the sermon. Mr. Young was assisted by Rev. Y. Yoshioka and Rev. George Teles. Speakers at the evening service, at which Rev. J. Soyochan read the Scriptures, and the Consecration Service over which Rev. A. T. King presided, were Revs. W. J. Collett and S. J. B. Parsons, President of Alberta Conference.

* * * * *

The congregation of *Avonmore Church, Edmonton, Alberta,* Rev. A. B. Simpson, minister, is proud of the attainment of the first unit in their construction programme. This was opened at an impressive service of dedication conducted by the minister. Following the ceremony of the keys, in which took part Mr. J. C. Haddan, builder; Mr. K. C. Stanley, representing architects; Mr. D. M. McLeod, Chairman Building Committee; and Mr. W. Russell, Chairman Board of Trustees, Rev. C. D. Powell, President of Alberta Conference, the minister led the Act of Dedication, and Dr. Powell set apart the Church for worship and service to Almighty God. Later he preached the dedication sermon. Others taking part in the services included Rev. E. J. Thompson, St. Stephen's College, and Rev. A. G. S. Edworthy. Capacity congregations necessitate the completion of the full building programme.

* * * * *

Featuring the Centennial of the *Mandaumin Church,* a capacity congregation was present for the dedication of the new Sunday School auditorium, erected at an estimated cost of $25,000, with much free labour given. Rev. J. F. Clarke, Centralia, was speaker. The minister, Rev. G. R. Burt, officiated at the special Centennial Services, and Rev. A. J. Walker, Windsor, Rev. Ernest Jolly, Buffalo, and Rev. Elgin Turnbull, London, were guest speakers.

New Addition to Midland Church.

Four ministers who had served the congregation took part in the dedication services of the new addition to St. Paul's Church, Midland, Ont. They were Revs. R. J. D. Simpson, D.D., David Wren, E. S. Sinclair and W. B. Auld. The doors were unlocked and opened by Mr. G. S. Dudley, Q.C., and Mr. H. J. Thompson, Chairman and Vice-Chairman of the Building Committee. Cost will be $100,000.

* * * * *

The new *Cedar Park Church, Pointe Claire, Que.,* has been completed and dedicated fifty-six years after the congregation was founded in a school house. The first Church was erected in 1922, but recent growth has been such that a handsome new building was made both necessary and possible. The Rev. Victor Rose is minister. President A. B. B. Moore of Victoria University was the special speaker for the opening Sunday.

Sod Turnings

The new *Knox Church, Prince George, B.C.,* Rev. Gordon McLaren, minister.

The new *First Church, Owen Sound, Ont.,* Rev. D. Cavers, minister.

ornerstone

Part of an over-all project which ludes renovation of the Church to be npleted in September, the new Sunday hool of St. Paul's Church, Aylmer, Ont., ıched the point of cornerstone laying. cost about $86,000, it is expected the w building will be ready for use in ecember, though not completed until bruary. The minister, Rev. T. Garnet ısser, conducted the service, while Mrs. B. Monteith, for many years Superinndent of Junior School, laid the stone. ev. A. H. Johnson, Chairman of Elgin resbytery, preached the sermon. Rev. R. . Craig and the Very Rev. J. H. Arnup, .D., assisted.

* * * * *

Marking its centennial of service, the *hurch at Eden, Ont.*, Rev. F. J. Little, inister, looked back over the years to the eginnings in homes and a log school, and the anniversaries held in barns and in evi Weldon's woods on the farm where he church now stands. Rev. A. C. Forrest, native of Eden, newly-appointed Editor f THE UNITED CHURCH OBSERVER, was he special speaker.

Projects

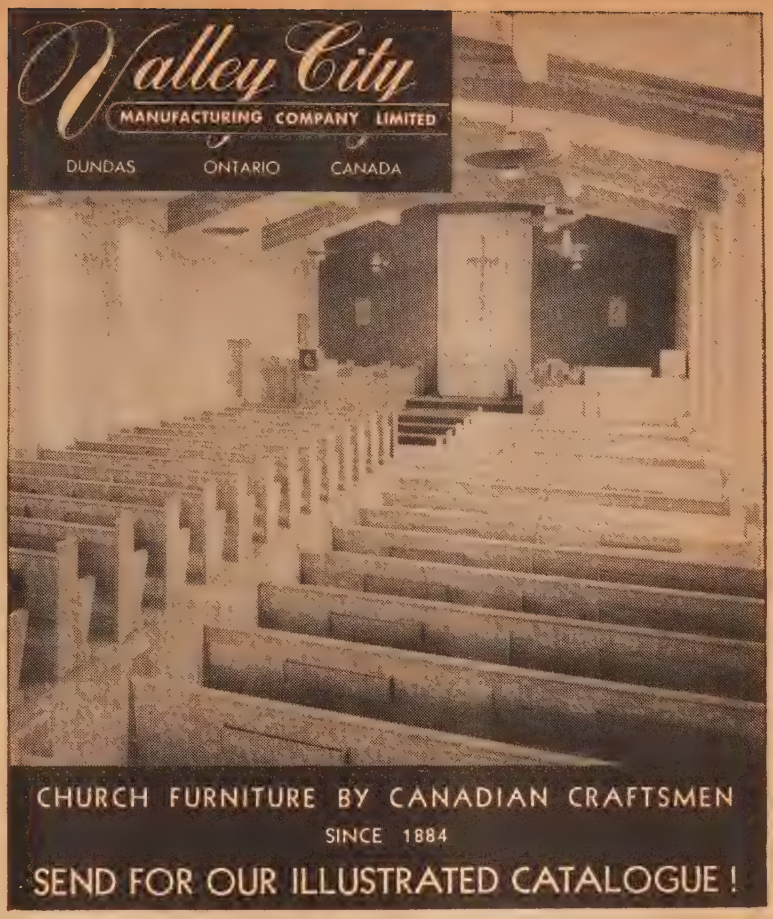
A project started at the 60th Anniverary of the *Carroll, Man., Church* last November, was completed recently when Hammond Electric Organ was dedicated y the minister, Rev. N. G. MacIntosh, to honour the pioneers and the membership.

* * * * *

A project marking its 60th Anniversary was carried out by the *Cannington (Ont.) Church*. The minister, Rev. I. E. Kennedy, conducted the dedication of the rebuilt organ, and Mr. William France, organist of Chalmers Church, Ottawa, played a recital.

Willingdon Heights Church.

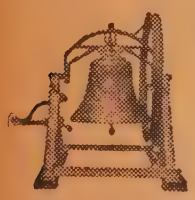
Built three years ago to serve a fast-growing area of Vancouver, *Willingdon Heights Church*, of which Rev. A. D. Carr is minister, serves the Protestants of the community, and is a local and practical expression of the policy of the United Church. With help from Canadian Memorial Church, the congregation and the Board of Home Missions, a church was built in 1952, but at the third anniversary they now face the problem of additional facilities, chiefly a church hall.



Monroe FOLDING BANQUET TABLES

Monroe DeLuxe Folding Pedestal Tables, 30 x 96 inches, seating 10 people at the sides, cost only $29.30. This includes all duty, tax and charges except freight, shipped into Canada. Send for free Catalog No. 300, with discounts to churches, schools, clubs, lodges, etc.

MONROE CO. 281 CHURCH ST. COLFAX, IOWA



Church Bells

Stoermer Bell & Brass Foundry

Kitchener, Ont.

Bell Founders since 1886

We also buy old bronze bells

EARN MONEY FOR YOUR CLUB, CHURCH OR YOURSELF!

JEWELLERY SETTINGS

Create exclusive jewellery without experience. Send $1.00 for beautiful pin and ear rings kit. Includes instructions and wholesale illustrated catalogues.

LEATHERETTE BUNDLES

Superb quality, heavy gauge cotton-backed leatherette with a thousand uses. Only $1.00 per lb.—approx. 10 sq. feet. Less than ⅓ regular price. Assorted sizes and colours, limited supply.

Satisfaction or prompt refund.
Ask about special discounts for your group.

H. A. MARTIN AND CO.,
1176 Sherbrooke Street West - Montreal, P.Q.

CHURCH SIGNS

ANNOUNCEMENTS BOARDS

with changeable letters for exterior or interior use. Write

M. C. BRODERICK SIGNS

359 Horton London, Ont.

BILLY GRAHAM

(*Continued from page 9*)

as she hurried for shelter she noticed a man had fallen in step with her. Try as she would, she could not shake him.

"Where are you going?" he inquired.

"To my hotel," she replied coldly.

"How about a cup of tea first?"

"I'm in a hurry," she replied.

"How about a date tomorrow night?" he persisted.

"No, thank you. I'm going to Harringay."

"How about Tuesday night?"

"I'm going to Harringay again."

"Surely you don't go to Harringay every night."

"Every night."

"Say," he said, eyeing her with sudden suspicion, "you wouldn't be connected with Billy Graham, would you?"

"His wife," she replied, and burst out laughing as he disappeared hastily into the crowd, his face a complete study.

She took in part of the London campaign, and was quite nervous when invited to Claridge's as the guest of Lord and Lady Luke. After the guests passed through the receiving line they moved on to receive cocktails. Ruth and Billy watched, a little surprised perhaps to see even the Bishops sipping their sherry. They, of course, are teetotallers and non-users of tobacco, and that day drank so much orange juice that Ruth said, "I felt as though I never wanted to see the stuff again."

Although the staff has taken over much of the personal care of her husband, there are indications that the managing of the great evangelist is a bit of a task. Recently he had the whole staff tearing his bedroom apart, looking under the bed, going through his pockets, searching for a removable false tooth, without which he is apt to whistle into the mike. They found it in one of his shoes.

Ruth publicly tells the story of Bill's mislaid trousers. One day he shouted down from upstairs wanting to know who had put his brown slacks away. She called back that they were probably just where he had left them. A few minutes later his voice began to rise to the pitch reserved for quoting the prophets in Maple Leaf Gardens. "Where *have* my pants gone?" So his wife hurried up to find the irritated and frowning preacher wearing the trousers he was looking for.

There are many things that this young wife could tell you about her very normal husband. He keeps working at his golf. It is supposed to be good for him. But practice doesn't do much good, and he still needs his handicap of twenty or better. He was a better ball-player. At home he will sit with the swarm of little Grahams about him and tell them stories. And sometimes there are indications that the children aren't as attentive to their famous father as the millions who flock to hear him.

Ruth Graham says, "My life is quiet and simple. If I could choose what I should like to be doing ten years from now, it would be just what we are doing right now."

There are those who worry about the pace Billy Graham is going. His friends are anxious that between crusades he can continue to have a quiet, peaceful time at home. But the friends are too many, and sometimes too curious.

So while they love their quiet old house two miles back from the railway station, Billy purchased a bit of property at the top of a mountain near Montreat. There a new house is now being built, away up high, where it is hoped there will be fewer callers.

And there the man who preaches to more millions than anyone the world has known, will have a quiet place to live his other life, with his pretty wife, his four children, his Bible, and his ancient hickory chair. ●

SENDING MONEY *out of town?*

For your convenience in sending money out of town or abroad, use our money orders and foreign remittances.

For details, call at our nearest branch — we have more than 680 to serve you.

NW-175

THE CANADIAN BANK OF COMMERCE

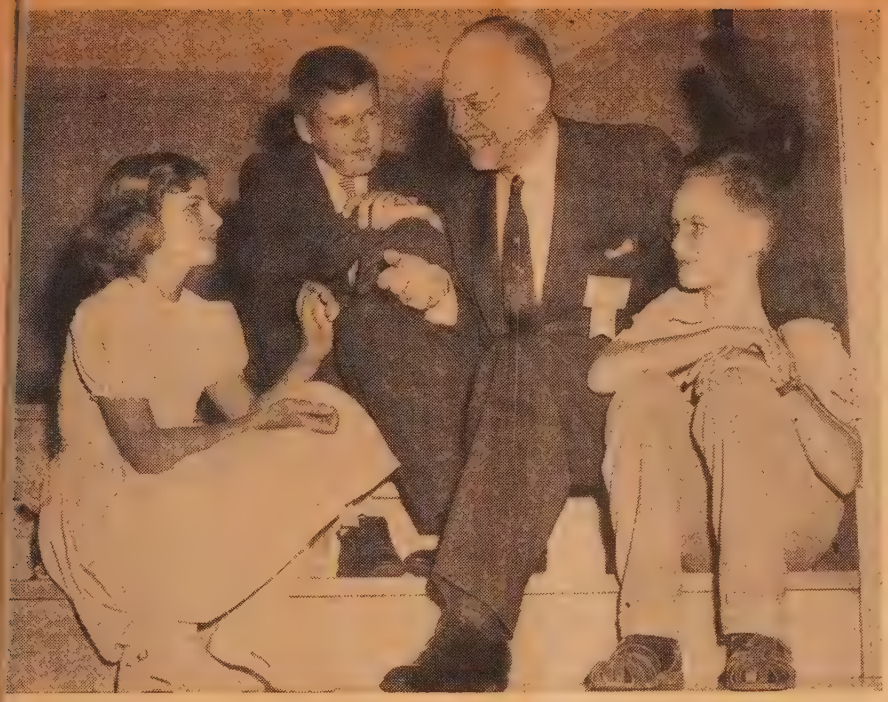


Photo Cleveland "Plain Dealer"

Mr. Harold Stassen, President of the International Sunday School Convention, is seen above chatting with a group of youngsters at the Cleveland gathering. Left to right Carolyn Lambert, daughter of Rev. J. J. M. Lambert, Regina, Sask.; Eric Clark, Lyndhurst, Ont.; and Dennis Gebhard, Excelsior, Minn.

COMMUNION WARE

Finest Quality
Enduring Beauty

Finished in heavy nickel silver on a pure copper base. Equipped with the famous LePage pointed top cup.

Replacements or complete services to suit your church's needs.

Write

LePAGE INDIVIDUAL COMMUNION CUP CO.
84 Hallam Street - - TORONTO

THE PERMANENT TRIBUTE

Write for Catalogue Today

The Teacher Is Important

23rd World Sunday School Convention at Cleveland

THERE were over 350 Canadians in the 7,000 Church School teachers and leaders who attended the 23rd International Sunday School Convention at Cleveland, Ohio, in July.

Home and Church—"Teach Christ Now" was the theme, and the note of urgency was sounded frequently during the sessions.

Mr. Harold E. Stassen, President of the Convention and "Secretary for Peace" in President Eisenhower's cabinet, stated that we were at a stage in history in which the concepts of the people on this continent will have a tremendous, if not decisive, influence on the future history of mankind. Religious education of youth today will have its impact on the future course of world history. In the message adopted from the floor it was pronounced "As Christians . . . we have a special responsibility. The warm heart of Christianity cannot long tolerate a cold war. There is no Iron Curtain in the Gospel."

Man's best hope in the atomic era is to "produce in a short time the kind of men and women who can be trusted to use fantastic powers for some better purpose than to make fantastic weapons or to commit fantastic sins." "To do this job," said Dr. Paul C. Payne, "we must swiftly commit and train a great army of volunteer teachers both in the home and the Church."

(*Over*)

3½% *Guaranteed Trust Certificates*

AN IDEAL INVESTMENT FOR:

Executors • Individuals • Administrators
Committees • Corporations • Trustees
Cemetery Boards • Hospital Boards

Write for descriptive folder

THE
STERLING TRUSTS
CORPORATION

HEAD OFFICE
372 Bay St., Toronto

BRANCH OFFICE
1-3 Dunlop St., Barrie

9-2 R

The DOMINION of CANADA
General INSURANCE Company
Head Office: Toronto

FIRE | CASUALTY | LIFE

L. L. ROOKE
General Manager

H. S. GOODERHAM
President

J. E. WHITE
General Manager

Residential School for Girls

ALMA COLLEGE

Founded 1877, Public and High School to Grade XIII. Fine Art, Secretarial, Interior Decoration, Home Economics, Music.

Write for prospectus.

Mrs. Steele Sifton, B.A. B.Ed.
Principal

Opens Sept. 8, 1955

ST. THOMAS - ONTARIO

48-HOUR SERVICE
For "Out-of-Towners" in a Hurry
SKITCH CLOTHES LIMITED
Wilfred Skitch - Tudor Harries
TAILORS — Ladies and Men
137 Church St. EM. 4-4763, Toronto
(Opposite Metropolitan Church)

DESIGNERS AND MANUFACTURERS OF

Lighting Fixtures

BRASSWARE
COLLECTION PLATES

INDIVIDUAL COMMUNION SERVICES

Catalogues on Request

COMMUNION SERVICE AND PLATES

BRONZE MEMORIAL TABLETS

Layouts and Designs Free of Charge

CHADWICK-CARROLL
BRASS & FIXTURES LIMITED
365 Wilson St., Hamilton, Ont.
Phone 2-9293

The Home Front

The role of the home in giving children a religious upbringing was also stressed. Dr. Payne called on Christian educators to "reverse the current practice of regarding the Sunday Church School as the primary resource. They should concentrate on building a programme for the home, a programme to be conducted by parents who are 'aided, inspired, guided and supplemented by the Church School.' There is no time to lose."

Dr. Sockman stated "Our best hope of a great religious revival is through the pew rather than the pulpit. We have not enough preachers . . . we must count on laymen to do the evangelizing."

The note on family responsibility for the teachings of Christ ran as a thread through many sessions.

"Mothers are finding ways to make the truths of the Christian faith real to their children," said Mrs. James Wyker, President United Church Women. Yesterday the mother's life centred in the home. Today she is at the hub of ever-widening circles: family, community, national concerns, world affairs. In the Christian Home she must give Christian nurture. A group of panelists talking on "Christ Speaks to Families Now" concurred that religion is best taught by the family *being* a Christian family, rather than by formal family worship.

Sunday School teachers were challenged to reach into the home and bring non-Church families into the Church.

A five-point programme for Sunday School teachers was outlined. It included: (1) Improve your teaching; (2) relate it more closely to the home; (3) relate it to the experience and needs of the students; (4) avail yourself of leadership and laboratory schools and of training opportunities provided by the denominations and councils of Churches; (5) enlist teachers who have the best qualifications — train them and keep close to them after they begin their work.

Canadians Gathered

"While the total experience at Cleveland was one of broadening friendship and Christian experience," writes Rev. Clarence Ferguson, Field Secretary of Christian Education for Hamilton and London Conferences, at the same time it was a great National Convention for the Christian Education workers of The United Church of Canada. For two afternoons and evenings they met and shared together with National leaders and fellow workers, setting their minds to the task of 'Teaching Christ Now through the Home and Church' in Canada. Every province was represented. Dr. G. A. Wheable of London, Chairman of the Board of Christian Education, conducted the meetings. Departmental Secretaries and Field Secretaries conferred with the delegates about problems and gave information on many points. The Moderator, Rt. Rev. George Dorey, addressed the Canadian group, and Dr. Bill Clarke, Principal of the Prairie Christian Training Centre, spoke on that phase of the work of our Church. Dr. David Forsyth and the two Associate Secretaries, Rev. Frank Fidler and Dr. Alvin Cooper, gave leadership and inspiration not only to the Canadians but to the whole Convention.

The convention dispersed itself into 89 interest groups during its sessions. They covered every possible phase of activity in which a Sunday School teacher can engage in carrying out his task. They reinforced the wealth of ideas, suggestions, counsel and reassurance poured forth by the wide variety of Church leaders who addressed the convention, and they gave each delegate an opportunity for participation in spirited interchange.

Music and Drama

A three-day School of Church Music was held in St. Andrew's College, Saskatoon, Sask., attended by choirmasters and organists within the radius of the city. Rev. Stanley Osborne, Principal of Ontario Ladies' College, Whitby, Ont., was Guest Lecturer, speaking on Music and its Relation to Worship, Music for Choirs, and Choral Conducting. Dr. Robert Schnell lectured on the Psalter in Christian Worship. Mr. George Coutts, of the Faculty of the Royal Conservatory of Music, Toronto, gave an organ recital. A massed choir rehearsal under Dr. Osborne's direction made a deep impression.

"A hot cup of coffee from a proper copper coffee pot" was a phrase often heard during the course at Albert College, Belleville, Ont., on the preparation and presentation of plays. It was one of the "tongue-twisters" used as an example of perfecting speech. The course under the direction of Miss Isabel Squires, Executive Secretary and Chief Organizer of the Christian Drama Council, had an excellent staff, and the students from Ontario, Quebec and the United States found the course informing and stimulating. It is hoped that as a result of this effort, plays of quality and in quantity will be presented in Canadian Churches.

Mr. N. Fred Bell.

Laymen

The First Banff Conference for Laymen, with Mr. N. Fred Bell, Calgary, Chairman, will be held at the Banff School of Fine Arts over the Thanksgiving week-end, October 7, 8, and 9, 1955. Rev. John Oliver Nelson, Ph.D., Yale University Divinity School, is theme speaker. Registrar is Mr. Charles Leppard, c/o N. F. Bell, 727—24th Ave., Calgary, Alberta.

Young People

"His Word for Our World" is the theme of Young People's Week, November 13th-20th. Now is the time to plan. Discuss with your minister the possibility of a special sermon on the theme, and consider with your group what part they will take in a Y.P.U. programme or church fireside. Material is available from the Board of Christian Education, Room 523, Wesley Buildings, Toronto 2-B, Ontario.

Manitoba Conference Y.P.U. is holding a Thanksgiving Week-end Convention at Dauphin, October 8th, 9th and 10th. Information may be obtained from Addie Brown, 280 Johnson Avenue, Elmwood, Winnipeg, Man.

Woman's Association

Six hundred children participated in the second Annual Festival of Sacred Praise, sponsored by the *North Bay Presbytery W.A.* Mrs. J. E. Woodruff and her Project Committee worked tirelessly with entrants under 46 classifications. All the winners received a Pin and the choirs a Shield. There were 48 boy soloists and six boys' choirs. Two Regional Festivals were first held, then the Finals. All the winners gave a public concert, called "The Stars of the Festival." Twelve cash awards were presented by Mrs. J. H. Simms. This year there was a distinct improvement in the marks in Public Speaking.

Miss Evelyn Mathews of Huntsville was adjudicator for the Public Speaking, and Mrs. Gerber, Director of Music for the Public Schools in North Bay, for Music.

God's Word for Every Man
1804-1955

1,500 Translators

The translation department of the British and Foreign Bible Society is in touch with missionaries of 30 different denominations who are at work in more than 200 languages.

Your support is needed that the work of the world's 1,500 Bible translators may be published and distributed to people of many nations.

THE BRITISH and FOREIGN BIBLE SOCIETY in CANADA
National Office 122 Bloor St. West Toronto 5

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. - - TORONTO

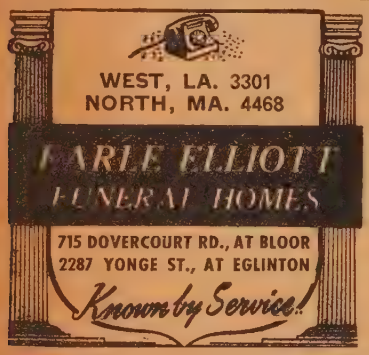
CHARTERED ACCOUNTANTS

ALLEN, MILES, FOX & JOHNSTON
CHARTERED ACCOUNTANTS
159 Bay Street, Toronto 1, Canada
Gordon T. Miles, F.C.A.
James C. Fox, C.A. Leonard E. Johnston, C.A.

CEMETERIES AND CREMATORIA

TORONTO CREMATORIUM
200 Winchester Street - Telephone WA. 3-7911
Operated by Trustees of
THE TORONTO GENERAL BURYING GROUNDS
NON-SECTARIAN
CREMATION IS INEXPENSIVE
WRITE FOR BOOKLET

FUNERAL DIRECTORS



Turner & Porter
LIMITED
Funeral home and chapel
436 Roncesvalles
"Four generations of service"

MEMORIAL WINDOWS

Ministers' Addresses

Rev. Richard S. Johnston, D.D., 439 Parkside Drive, Toronto 3, Ontario.

Rev. P. J. Lambert, 78 Brookhaven Street, Dorval, Montreal 33, Que.

Rev. W. J. Rogers, 1455 Leda Avenue, Port Credit, Ontario.

"We Will Remember Them"

Frank Benjamin Morrison, Trail, B.C., respected in Church and community, died June 13, 1955. In Trail since 1910 he was closely associated with Knox Church for 45 years, holding the position of Clerk of Session from 1949 until his death. He is survived by his wife, Jessie W. McLeod, and daughter, Frances Marion.

Rev. Lorne McTavish, D.D., died in Oshawa, Ont., June 5, 1955, in his 78th year. A graduate of Victoria and Wesley Colleges, Winnipeg, he served for 50 years in Manitoba, Saskatchewan, Alberta, and Ontario. He retired to Oshawa, taking charge of Westmount, which he built up, and led his people in the erection of a new Church, dedicated in 1952. He received his D.D. from St. Andrew's College, Saskatoon. In his closing years he wrote *For a Better Tomorrow*, which was largely autobiographical. He is survived by his wife (Eva Huston) and three daughters: Mrs. H. Luke, Mrs. G. Wilson and Mrs. H. E. Parr.

Mr. Alan Leonard Brown died recently in the Hamilton General Hospital. Born in Ireland, he lived in Hamilton for 26 years, and was a devoted member of Pioneer Memorial (Kenilworth) Church, serving as Treasurer, and for a time as Clerk of Session. He was a veteran of World War I and a Reservist in World War II. Mr. Brown is survived by his wife, Blanche Robson, one son, Melville, two daughters, Mrs. John Wyatt and Mrs. Ronald Nelson, and five grandchildren; by his father in Ireland, and a brother Melville in Oshawa.

Mrs. D. A. McKeracher died in Toronto in May, 1955. Jean Black, a minister's daughter, born in Caledonia, an honour graduate of Queen's, she taught with great acceptance until her marriage to Rev. D. A. McKeracher. Together they served their several fields, and no minister could have had a more capable or understanding comrade. In Church and community life she showed great organizing ability. She shared in starting University Women's Clubs in Kitchener and Haileybury, and was President of W.M.S. Presbyterials in Guelph and Temiskaming. Mrs. McKeracher is survived by her husband, Toronto; a daughter, Christina, Galt; and a son Donald, Toronto.

Rev. Elias Eustace, D.D., died in Winnipeg General Hospital, June 29th. Born in Bucovina, his family came to Canada early in the century. He studied in Manitoba College, and was ordained a minister in the Independent Greek Church in Canada, and when that Church became united with the Presbyterian he became minister at Andrew, Alberta. Rossburn was served before Mr. Eustace entered upon work as minister of the Ukrainian congregation in Winnipeg, where he served until his death. The funeral service in Robertson Memorial Church was largely attended. He is survived by a daughter, Mrs. Alice Chagnon; three sons, Theodore, Jules and Andrew; two brothers and a sister.

Rev. W. J. Tribble died in Brampton, Ontario, July 10th. Born in 1868, he entered the ministry of the Methodist Church in 1892, attended Victoria College later, and was ordained in 1897. After serving a number of charges, he was forced to retire in 1916 because of deafness. On the homestead near Shelburne he spent 20 years, and in that time helped in the ministry wherever possible. Later in Shelburne he was of great assistance to his pastor. His wife, Ida May Ritchie, predeceased him in 1940. He is survived by his daughter, Mrs. Ross Ferrier, with whom he had resided since 1952, grandchildren and great-grandchildren; also a sister, Catherine, of Ottawa.

Mrs. William E. Egan died in Parry Sound, Ont., July 23rd. Born in Greenwood, Ont., she married Rev. William Edward Egan in 1898 and served with him in Manitoba and Ontario: Beresford, Shoal Lake, Hamiota, Gilbert Plains, Foxwarren and Griswold, Man.; and Fort Frances and Fort William, Ontario.

Mrs. Egan, on her husband's death, made her home in Parry Sound, and continued to devote her life to Church and community work until her health failed. She is survived by a daughter, Mrs. James R. Angus, Duluth, Minn.; two granddaughters and four great-grandchildren.

Rev. Robert David Mullin died at the home of his son in Madoc, Ontario, July 11th, after several months' illness. Born in County Tyrone, Ireland, he came to Canada and studied at the Wesleyan College and McGill University, Montreal. He was ordained in 1920. He served in the Bay of Quinte and Montreal and Ottawa Conferences, his charges being: Lanark-Playfair, Greenfield Park, Franklin Centre, Gillies Corners, Battersea, Rednersville, Pittsburgh, Westport, Westmeath, and North Augusta, from which he retired in June, 1955. He is survived by his wife, Nellie Meda Lashley; a son, Dr. George Mullin; and three daughters, Mrs. A. Smith, Mrs. W. C. Grylls, Mrs. Paul Woods; and three sisters in Ireland.

Rev. Walter Royle died at Foxwarren, Man., on July 29, 1955, aged 69 years. Surviving are his widow, the former Mary D. Gardner; daughters, Vera (Mrs. Hector MacIver, Burlington, Ont.) and Frances (Mrs. E. G. Widdecombe, Foxwarren, Manitoba); and two sisters and two brothers in England. Burial was in Foxwarren, Manitoba.

Mr. William Ruttle died very suddenly on Sunday evening, July 24, 1955, at his home in Hanover, Ontario, beloved husband of Elizabeth Margaret Wilson. Interment Hanover Cemetery.

Mrs. T. J. Parsons died in Toronto, July 19th. Born in Fergus, Ontario, a graduate of De Mille Ladies' College, specialist in music, she married Thomas James Parsons, Toronto. Becoming interested in the Ladies' Aid, she was an indefatigable worker, both in Yonge St. Church and in the Toronto Centre Presbytery W.A. She organized a Rally for the three Presbyteries in 1930. Her interest in the W.M.S. was recognized by a Life Membership. In community work also Mrs. Parsons was active, the Health League, Fred Victor Mission and the Belmont Home being among her interests; as well as the Lyceum and Women's Canadian Club.

She is survived by her husband and one daughter, Mrs. F. Ronald Britton, Hamilton, Ontario.

Rev. Ernest Charles Moddle, Stouffville, Ont., died July 28th, aged 71. He was born in Sussex, England, where his father is still a lay preacher, came to Canada in 1910, was ordained in 1917. He did pioneer service in the Elk Lake and Haileybury districts, opening up new work in lumber camp and mining town, and did heroic service in the disastrous fires of 1922, at great personal loss and sacrifice. Later served Uno Park, Mindemoya, South Porcupine, Emsdale, Warminister, Downsview, Wanstead and Temperanceville, and in retirement, the Christian Church at Stouffville. He is survived by his wife, née Maude Macey; Rowland, Aurora; Douglas, Toronto; the Rev. Harold, Melville-Ballantrae; Ethel (Mrs. H. Dickin, Weston); Betty (Mrs. J. Reed, London).

Anniversary

The Ming Kwang Evening Auxiliary, Norwood Church, Edmonton, Alberta, will celebrate its 25th Anniversary on November 21st. The members are anxious that all former members attend in person, but if impossible, write to the President, Mrs. Cliff Cookman, 11329—89th St., Edmonton, and pass on the word of the jubilee.

Marching On

NAPOLEON changed history when he ordered that the marching pace of his troops be changed from 70 to 120 steps per minute.

We have been quite content to march on year by year at the same pace but merely lengthening our stride by fractions. The year 1955 will go down in history as the year when we fell out on parade or girded our loins with a new and fierce determination to march on in triumph to the goal that lies before us.

I call on the Church to change its pace, and refuse its rest until our "Five Million for Fifty-five" becomes an accomplished reality.

	Aug. 31, 1954	Aug. 31, 1955
Newfoundland	$ 15,686.38	$ 15,347.60
Maritime	158,478.38	172,242.23
Montreal and Ottawa	214,107.13	222,696.64
Bay of Quinte	138,058.21	142,265.97
Toronto	403,315.44	400,347.91
Hamilton	262,890.12	285,609.62
London	228,707.00	217,399.62
Manitoba	111,185.54	112,285.12
Saskatchewan	95,505.27	92,837.87
Alberta	111,192.08	113,020.56
British Columbia	121,033.72	137,943.74
Donations	10,675.59	11,263.91
	$1,870,834.86*	$1,923,260.79*
Increase	$52,425.93*	

H. E. D. ASHFORD,
Missionary and Maintenance Dept.

EWS

Visiting two former charges in Saskatchewan, *Rev. Francis E. Vipond,* Gower Church, Newfoundland, preached at ancis, Pleasant View and Lajord, and in ıox-Metropolitan Church, Regina. At the mer he also lectured, showing slides of wfoundland. Later, Mr. Vipond preached Central Church, Hamilton, where he was member on entering the ministry.

* * * * *

The ceremony of sod-turning was carried ıt for *St. Andrew's Church, Haney, B.C.,* ev. G. E. Johnson, minister. Plans for a w Church have been considered for a mber of years and the occasion was an ıportant one. Taking part in turning the d in a field of yellow buttercups were Ir. W. J. Ross, the minister, Mrs. Tom avison, Mr. Hal Menzies and Mr. Hugh rerise.

Pulpit Vacancies

No charge for first insertion. Thereafter 6 cents word, minimum $1.00.

Tupperville, Ont., pastoral three-point charge, Kent Presbytery, vacant Sept. 12, 1955. Interested ministers please communicate with Mr. Herman Daly, R. R. 3, Tupperville, Ont.

Glenboro two-point charge requires the services of an ordained minister commencing Sept. 1st. Write for information to Duncan McKay, Glenboro, Man.

Wiarton two-point charge, Bruce Presbytery, vacant. Interested ministers please write I. L. Inglis, Box 248, Wiarton, Ont.

John Street United Church, Sault Ste. Marie, Ontario, Algoma Presbytery, vacant September 1. Interested ministers please write Ronald Mann, 411 McDonald Ave., Sault Ste. Marie, Ont.

Kirkhill, one-point pastoral charge, Glengarry Presbytery, is now vacant. Interested ministers write Kenneth MacCaskill, R. R. 1, Glensandfield, Ont.

The Fitzroy pastoral charge in the Montreal-Ottawa Presbytery is now vacant. This is a four-point charge, three preaching points per Sunday. Interesting ministers please write to Douglas R. Story, Galetta, Ont.

West Howe Sound, four-point pastoral charge, will be vacant Sept. 1st. Interested ministers please write George A. Marsden, R. R. 1, Gibsons, B.C.

Carp (Ont.) United Church pastoral charge, two points, vacant Sept. 1st. Interested ministers please communicate with Robt. Lucas, Carp, Ontario, Secretary Pastoral Relations Committee.

Apohaque - Norton four-point pastoral charge vacant Sept. 30th. Interested ministers write Mrs. Don Patriquen, Secretary Pastoral Relations Committee, Box 6, Norton, N.B.

Lacolle-Clarenceville, three-point charge, will be vacant Sept. 15, 1955. Interested ministers please write Mrs. J. Lawrence Van Vliet, Lacolle, Que.

Year Book—1955

The Year Book, 1955, is now ready and is being distributed in accordance with the following resolution of the General Council:

1. That one copy only be sent each minister in the active work for the use of himself and his congregation.
2. That one copy of the **1955 Year Book** be sent to each minister who is a member of the Pension Fund, on his request; and that this decision be announced in the Church press.
3. That two copies be sent the library of each university, theological college and secondary school connected with The United Church of Canada.
4. That pastors or Church officers desiring extra copies shall be charged at the rate of $2.00 per copy.
5. A copy will be sent forward by first mail after the reception of the request from any retired minister of The United Church of Canada.
6. Note the address: Secretary, General Council, Room 421, Wesley Bldgs., 299 Queen St. West, Toronto 2B, Ontario.

ERNEST E. LONG,
Secretary, General Council.

TALL TREASURES
21 cards featuring modern, distinctive designs in the new slender look.

YOU CAN EARN

EXTRA MONEY

FOR YOURSELF OR YOUR CHURCH GROUP

Show your friends and neighbours, Monarch's beautiful assortment of cards and novelties.

25 CARD FEATURE CHRISTMAS ASSORTMENT
Every card a masterpiece.

Many agents earn $50.00 . . . $100.00 . . . even $200.00 and more this easy way. With the liberal profit you get, there is no limit to the money you can earn. You need no experience. The cards sell on sight. See them for yourself by sending for samples.

Start Right Now! Mail coupon today and get complete information. It is your first step to that extra money that can be used for so many things.

CONVENIENT TERMS ARE EXTENDED TO ALL ORGANIZATIONS AND CHURCH GROUPS MAKING IT EASY TO FINANCE THEIR PURCHASES.

RELIGIOUS SCRIPTURE TEXT
21 beautiful cards reverently expressing the true spirit of Christmas.

Christmas Cards, Christmas Gift Wrappings, Gift-Tying Ribbons, Children's Books and Games, Novelty Gifts, All-Occasion Cards, Stationery, Hasti Notes.

FILL IN AND MAIL

MONARCH GREETING CARD CO., Sept. 15, 1955
Dept. UO, 47 East Ave. N., Hamilton, Ont.

Please send me, without obligation, full particulars and samples.

NAME.....

ADDRESS.....

This enquiry is on my behalf ..... ☐

This enquiry is on behalf of a Church Group, Organization or Club ..... ☐

Name of Group, etc.....

Take any one of these glorious

OPERAS FOR ONLY $1.00

NO STRINGS ATTACHED!

SEND NO MONEY!

An amazing Demonstration of Long Playing (33⅓ RPM) HIGH FIDELITY RECORDINGS

Here is the greatest value in the world of great music. Act at once. Take any one of these glorious operatic performances for FIVE DAYS free home trial — and pay only ONE DOLLAR if you decide to keep it! *There is no obligation to buy any other record unless you wish!*

Georges Bizet
CARMEN

Carmen ..... Cora Canne Meyer
Don Jose ..... Leo Larsen
Escamillo ..... Gerard Holthaus
Micaela ..... Corry van Beckum
and other outstanding artists.

The character of *Carmen* — perhaps the most exciting in all opera — receives a breathtaking performance by one of Europe's outstanding *mezzo-sopranos*, Mlle. Cora Canne Meyer of the Netherlands Opera . . . assisted by a brilliant operatic cast plus the full Netherlands Philharmonic Orchestra.

W. A. Mozart
THE MARRIAGE OF FIGARO

Figaro ..... Siemen Jongsma
Susanna ..... Anneke van der Graaf
Il Conte Almavia ..... Henk Driessen
La Contessa ..... Margit Opawsky
and other outstanding artists.

Here's all the gaiety, the charm, the heart-lifting beauty of Mozart's most famous *opera buffa*, sung with exciting freshness by an outstanding international company, under the baton of Walter Goehr, famous as conductor of London's B.B.C. Orchestra.

Giuseppe Verdi
LA TRAVIATA

Violetta Valery ..... Margit Opawsky
Alfred Germont ..... Leo Larsen
Georges Germont ..... Henk Driessen
Annina ..... Catharina Hessels
Dr. Grenvil ..... Siemen Jongsma
and other outstanding artists.

A recorded opera you'll treasure for a lifetime. This intensely dramatic masterpiece, brimming with immortal music, receives a production here which is pure gold. Mlle. Opawsky of the Vienna Opera sings *Violetta* with rare musical distinction.

This new plan gives you magnificent productions of great operas at an unheard-of low cost! The Opera Society invites you to choose your *introductory opera* for only ONE DOLLAR! Send the coupon *without money* today.

ENJOY MEMORABLE PERFORMANCES OF THE WORLD'S GREATEST OPERAS AT SUBSTANTIAL CASH SAVINGS!

THIS exciting offer will demonstrate to you more than words ever can, the unquestionable value . . . the glorious voices . . . the amazing high fidelity of The Opera Society's recordings. Select ANY ONE of these magnificent opera performances for only $1.00—but *send no money*—audition it for five full days FREE before you decide whether you want to keep it at this wonderful low price.

A New Concept in Recorded Opera

HERE is a new idea in music enjoyment—completely integrated opera performances in concert form, *planned for record listening.* All the great music of each opera — every famous aria, duet, chorus, overture — pours forth in your living room in a continuous flow of glorious living music, approximately *one full hour* of enjoyment. Here is the *utmost* in personal listening pleasure—a valuable musical heritage for your whole family.

Each production has been especially "staged" for the Society's members by world-famous artists and orchestras—each has been meticulously recorded by high fidelity engineers. The records are 12-inch, 33⅓ r.p.m. long-playing discs of purest vinyl plastic. Reproduced with a tone fidelity encompassing *the entire range of human hearing*—50 to 15,000 cycles. Interesting music notes, narrative, and the text of the arias are included with all the Society's recordings.

When you receive your recorded performance, you'll be amazed at the purity of tonal fidelity—the almost magical "presence" of every artist, every instrument—the smooth, noise-free surfaces of the records.

Trial Membership Advantages

On this Demonstration Offer, you also obtain—without any obligation *ever* to buy a record—Trial Membership privileges in The Opera Society. This means you have the right to audition in your own home *free of charge*—and acquire if you wish—all the greatest operas and oratorios . . . conducted by internationally renowned figures . . . performed by great singers and distinguished musical organizations. You receive prior notice of these releases, but pay nothing for them in advance. Actually, you are not even obligated to keep those you select for home trial. You pay only for those opera recordings which—*after having auditioned them*—you decide you really want to own. And for these you pay only the Member's low price of $2.95 per long-playing 12-inch disc—*saving 40% off the usual retail price!*

Mail Coupon—No Money—Now

Right now, we want to prove to you how much listening excitement and pleasure can be yours at *real cash savings.* Choose from the list above your favourite opera and rush the coupon — without money — immediately. Your opera selection will be rushed to you for a *free* five-day home trial. If you decide to keep it, you pay ONLY $1.00 (plus a few cents for shipping)! This value *cannot* be equalled elsewhere. So act now.

Memberships are limited, and our Demonstration Offer cannot be kept open indefinitely. Mail the no-money, no risk coupon today!

SEND COUPON—NO MONEY—NOW!

The Opera Society, Dept. 9-CHO
105 Bond St., Toronto 2, Ont.

Please send me for FREE AUDITION the new, high fidelity Opera Society recording I have checked below, and enroll me as a Trial Member in the Society.

☐ CARMEN ☐ FIGARO ☐ TRAVIATA

If delighted I will send you ONLY $1.00 (plus few cents shipping) as **payment in full** for this opera performance. Or I will return the sample package within 5 days and pay nothing, owe nothing.

I am not obligated to buy any other recordings. I will receive an advance description of forthcoming releases. I may audition any of these—free of charge—without paying a penny in advance. I may reject any recordings before or after I receive them, and pay nothing. I may cancel my Trial Membership at any time.

For future selections I decide to keep I will pay the special Member's Price of only $2.95 (plus few cents shipping) per long-playing 12-inch disc—**saving 40 per cent off the usual retail price!**

LIMIT: Only one sample package to a customer!

Name .....

Address .....

City ..... Zone ..... Prov. .....

In U.S.: 45 Columbus Ave., New York 23, N.Y.

PERSONAL SERVICE DEPARTMENT

CLASSIFIED RATES

1 cents per word. Minimum charge, one dollar insertion. Four consecutive insertions for the ce of three. Display heading, fifty cents per ertion for first line and thirty cents for each litional line.

Closing Date 3 Weeks Previous to Issue

THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

URGENTLY WANTED

PONSORS for Displaced Persons, single men, couples and families—900 units all told: state-s, jobless and homeless, these folk are appealing Canadian Christians to give them a new start life. Among them are experienced farmers, rdeners, carpenters, nurses, mechanics, etc. vailable in 4-6 months. For particulars 'phone write A. Maclaren, B.S.A., Director of Settle-ent, 3 Willcocks St., Toronto. WA. 2-2183, he Canadian Council of Churches.

ACCOMMODATION AVAILABLE

ACCOMMODATION — suit elderly couple, lady. Nurse's home. Trays — nursing care, T.V., hurch transportation. Mrs. Bonnay, Grimsby, Ont.

"FAITH HAVEN"

CHRIST is the Answer — Christian Faith Home Accommodation—Personal Counselling—Creative ctivities. Haven for those frustrated and discour-ged, Address R. R. 1, Ingersoll, Ontario. Telephone 055R. T. F.

"COUNTRY ACRES" offers comfortable accom-modation for older people. Single and double ooms—$85.00 monthly. Marion Atkins, Armitage -phone Newmarket 1518.

WOULD care for senior citizen wishing to board. Box 1180, THE UNITED CHURCH OBSERVER.

AGENTS WANTED

CASH in Spare Time. Here's an easy way to make $50 - $100. No experience needed. You'll enjoy every minute. Just show exquisite new designs boxed Christmas Cards to friends. They'll buy on sight. New Popular Tall Styles, Gift Wrappings, complete line Novelty Gifts. Send no money, but write today for catalogue and free samples exclusive personalized cards. Big profits. HOMER-WARREN COMPANY, 30-D Wellington East, Toronto.

EXCELLENT Profits selling standard Greeting Cards — Christmas and Everyday — Stationery, Gift Items, etc. Special commission to all. 195 Perth St., Brockville, Ontario.

FOR Personal Christmas Cards. Excellent assort-ment—easy to sell. MERCO—Box 75, Station "E," Toronto.

SELL FLORA GREETING CARDS — Christmas and Everyday—Stationery, Novelties, etc. For samples write 43 Flora Street, Ottawa, Ontario. Excellent commission.

ARTICLES FOR SALE

B.C. PINE CONES in bulk. Price on request. Thomas Flatt, Monte Lake, B.C.

AFRICAN VIOLETS

PLANTS and leaves. Write for price list. Eastons —16 Thairs Ave., St. Catharines, Ontario.

GOWNS—choir and clerical. Samples and prices —no obligation. Mallabar Costumer, 375 Hargrave St., Winnipeg 2, Manitoba.

MINISTER'S Library — books at 199 William Street, Weston, Ont. For further information write above address.

ARTICLES WANTED

CHAIRS—kitchen or folding—any amount. Broken or any condition. E. Armstrong, 63 MacLean Ave., Toronto—OX. 1-1210.

BOARD AND ROOM WANTED

BLIND business girl would like room and board in Eglinton - Yonge district. Good references. HUdson 8-3052.

ELDERLY PEOPLE'S HOME — PRESTON

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate, $125.00 for single room, including meals. For illustrated pamphlet and further information write PRESTON SPRINGS HOME, PRESTON, Ontario.

FLAT TO RENT

3-ROOM unfurnished flat — heat, light and hot water supplied. Middle-aged Canadian couple preferred. Jane and Annette Streets, Toronto. Box 1182, THE UNITED CHURCH OBSERVER.

FOR RENT

COMFORTABLE bed-sitting room, full house-hold privileges, home of clergyman's widow, for middle-aged lady, non-smoker. West Toronto. References. Box 1179, THE UNITED CHURCH OBSERVER.

FURNISHED bed-sitting room—kitchen privileges —middle-aged lady, non-smoker—Oakwood-St. Clair. LL. 3612.

GUEST HOME

KAUFMAN HOUSE
Cheltenham, Ontario

IN Caledon Hills—the Rest and Holiday House for women workers of the Church—welcomes other guests at all seasons of the year, for week-ends, holidays, individual meals, committee meet-ings, fall group conferences. Write to Hostess for folder.

HELP WANTED

THE W.M.S. Indian Residential School, Portage la Prairie, Man., requires single, competent lady 30-45 years; good health; some knowledge of sewing and housekeeping; interested in Sunday School work. State full particulars and clergy reference. Only a person fond of children and seeking steady employment should apply to Lachlan McLean, Principal.

HOLIDAY RESORTS

BIRCHMUIR LODGE

A SCENIC wonderland, ideal for a vacation. Set amid the rich beauties of Stony Lake, with most enchanting scenery of all the lakes in the Kawartha District. Rest and play where a clean, quiet, Christian atmosphere is maintained. Catering to abstainers and Church groups. Home-cooked meals, modern facilities, recreation and fishing, at moderate prices. All rooms have hot and cold running water. Some with private and semi-private 3-piece bath. Also modern Cabins and Housekeeping Cottages. Rates, with meals, $25.50 to $45.50. Children according to age. Special rates for September and Thanksgiving. No Labour Day accommodation available. Write for illustrated folder immediately. Mrs. Russell Cooke, 230 Charlotte Street, Peterborough, Ontario.

HOUSEKEEPER WANTED

RELIABLE woman pensioner to look after small bungalow and assist with invalid. Furnished room for self—most evenings free, also Saturday and Sunday afternoons. Small remuneration. Box 1181, THE UNITED CHURCH OBSERVER.

MOVERS

A & R MOVERS — city wide — Experienced men — 844 Broadview, Toronto. HA. 8090.

ORGANISTS AND CHOIR LEADERS WANTED

FOR St. Andrew's United Church, North Bay. Applicants state experience, salary expected, etc. Good teaching opportunities, piano and vocal. New two manual organ being installed. Apply to A. Beattie, 179 First Avenue East, North Bay, Ont.

ORGANIST and Choir Leader for Grace - St. Andrew United Church, Amprior, Ontario. Two manual Casavant Organ with Schulmerich Electronic Bells. Apply, stating age, salary expected and qualifications, to G. A. Boyce, Drawer 388, Amprior, Ontario.

ORGANS AND CHIMES FOR SALE

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

ORGANS AND CHIMES FOR SALE

CONSONATA ELECTRONIC ORGANS

FOR your Organ problems write to PAUL HAHN & CO., 22 Bloor St. East, Toronto — 50 years' experience.

PERSONAL

CONSTIPATION
The Thief of Good Health

ROYAL Herbs, an ideal laxative preparation, also aids indigestion. Trial 10c. Write Century Products, London, Ontario.

YOUR WEDDING IN TORONTO?

PHOTOS of highest quality—reasonably priced. Why not phone WA. 3-5921 between 6-8?

RUPTURE Troubles? Positive relief and comfort. Advanced method. No elastic, no understrap, no steel. Write Smith Manufacturing Co., Dept. 135, Preston, Ont. T. F.

TOBACCO Eliminator — Scientific guaranteed remedy for cigarette addiction. Free authori-tative medical opinion supplied. Write C. King Pharmacal Corp. Ltd., Box 303, Walkerville, Ont.

PLAYS

CHURCH PLAYS — "The Minister's Bride"; "Mohawk Ladies' Aid"; "Marrying Anne." Information—Clara Rothwell Anderson, 413 Laurier East, Ottawa.

PULPIT SUPPLY AVAILABLE

AVAILABLE for Anniversary, Sunday or stated supply. Rev. L. H. Currie, Dundas, Ontario.

RECORDINGS

PERMANENT Phonograph Records made from your tape recordings. Unbreakable, inexpensive, satisfaction guaranteed. Inquire—Box 1092, THE UNITED CHURCH OBSERVER. T. F.

REST HOMES

LOCH SLOY, Winona, Ontario. Ideal environ-ment for rest and convalescence. WAlnut 3-2284, Toronto. T. F.

MISSIONARY REST HOME, Mimico, Ont. Open all year, less than one hour from City Hall by trolley. A commodious and comfortably fur-nished home overlooking Lake Ontario. For reservations, Missionary Rest Home, 119 Lakeshore Road, Toronto 14. Telephone Clifford 1-1341. T. F.

SALES HELP WANTED

CASH IMMEDIATELY

FOR full or part-time work. Take orders for a fast selling line of wearing apparel — every member of the family a prospect. You can build a very profitable business for yourself. Write British Knitwear Ltd.—established 1925—Simcoe, Ontario.

How to Hold

FALSE TEETH

More Firmly in Place

Do your false teeth annoy and embarrass by slipping, dropping or wobbling when you eat, laugh or talk? Just sprinkle a little FASTEETH on your plates. This **alkaline** (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, gooey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug counter.

— Painful Trusses Abolished —

SEND FOR FREE BOOKLET AND DETAILS OF FREE TRIAL OFFER

Wonderful New Support. Endorsed by the Medical Profession.

A British appliance for relief from Rupture. Not an old-fashioned Truss, but a washable appliance with an inflated air-cushion pad, that no matter how heavy your work—will hold your rupture so firmly and so comfortably, you'll hardly know you're wearing it. Many doctors are wearing a Beasley.

Write BEASLEY'S CANADA, LTD., Dept. 6A—60 Front St. W., Toronto

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Great Days ARE UPON US!

— great days in the history of the World
— in the fortunes of Canada
— in the work and witness of the Church

Mighty forces are at work in our midst, and the Church of which we are a part is challenged as never before. God confronts us with expanding responsibilities and possibilities.

YOU can "Go Active" in Christian Discipleship

by sharing — through your Missionary and Maintenance givings — in the Church's vital ministries of

PREACHING—TEACHING
HEALING—SERVING

Our $5,000,000 "Budget of Need" this year

is imperatively required for our Church's planned work in Canada and Overseas.

Your Church NEEDS — ASKS — and VALUES — your SUPPORT!

PLEASE COUNT ME IN!

THE TREASURER, The United Church of Canada,
299 Queen Street West, Toronto 2 B, Ont.

To enable our Church to realize its minimum $5,000,000 Objective this year, I am happy to enclose my Special Contribution of

$.....

NAME.....

ADDRESS.....

.....LOCAL CHURCH.....

(Please credit above to the Missionary and Maintenance givings of my Local Church)

Will you give Generously and Systematically through

THE MISSIONARY AND MAINTENANCE FUND

THE UNITED CHURCH OF CANADA

There's JOY in TITHING . . . Have YOU tried it?